EVERYDAYES SACRIFICE.

Wherein are comprehended *many Comfortable Prayers and Meditations, very necessarie for all Christians.*

ALSO,

Many comforts for the sicke which are afflicted by the sight of their sinnes and the terrour of death; Written by D. M. Luther, a *little before his end.*

With most true comforts out of holy Scripture of the knowledge we shall *have of one another in the world to come.*

Translated by *W. S. R.*

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1629.

BRITISH MUSEUM

The Translator to the Reader.

IT pleased Almighty God (gentle Reader) in his last great visitation, 1603. (amongst a great multitude of others) to take to his mercy all my Children, to the great griefe and sorrow of my heart, which

caused me to remember the saying of our SAVIOVR IESVS CHRIST in his holy Gospell, *If these things bee done vnto a greene Tree, what shall bee done to a dry?* And therefore it beseemed mee, rather to prepare for my selfe, that I might bee ready when it pleased GOD to call mee, then to lament for them which are at rest with CHRIST. All which considered, caused mee to reade ouer diuers comfortable Bookes; and at last light vpon this, which as it appeareth in the beginning of this booke, was first penned for the Comfort of one that was

in

in great affliction by reaſon of ſickneſſe; who, beſides a great number of others, receiued great comfort of the ſame; for which cauſe it was firſt penned.

The like comfort hath it, by the goodneſſe of GOD, effected in me; which moued mee to vndertake the publiſhing hereof in as plain and fruitfull manner as I could, for the good of euery Chriſtian, without any borrowed phraſes.

And therefore ſuch as it is I commend to thy fauourable acceptance, praying God that it may worke ſuch comfort in thee (and in

in all other that ſhall reade it) as it hath done in mee, for the glory of his holy name: vnto whoſe moſt mighty protection I commit thee.

Exhor-

Exhortations to make the ſick deſirous of death.

* * *

WE bee but ſtrangers & ſoiourners, as were all our fathers: our daies on earth alſo are but as a ſhadow, and there is no abiding.

The daies of men are the daies of an hireling, yea wind and nothing.

We are made as duſt, and muſt return to duſt, as a leaf that is carried of the winde, dry ſtubble, and a garment that is moth-eaten.

Man is burthened with

many calamities: he cõmeth vp, and is cut downe like a floure, and he lieth as it were a shadow: short be his dayes, and the Lord hath appointed him his bounds which he shal not passe.

Where is there any man that liueth, and seeth not death?

Our dayes passe away swiftly, and we are gone.

A man in his time is but as grasse, and flourisheth as a floure of the field: for, as soone as the winde goeth ouer it, it is gone, and the place thereof knowes it no more.

Man is like to a thing of nought: his daies passe away like a shadow.

Euery thing hath a time, yea,

yea, all that is vnder heauen, hath his conuenient season. There is a time to be borne, and a time to dye.

Death doth not forget himselfe.

By one man, death entred into the world, and went ouer all men: and through one sin of one man, all men are subiect vnto death.

All flesh is as grasse, and all the glory of man is as the flower of grasse.

Our life is euen as a vapor that appears for a little time, and then vanisheth away.

Heer haue we no continuing City, but we seeke one to come.

Whatsoeuer hath beene borne since the beginning of

the world vnto this day hath bẽn subiect vnto death: and whatsoeuer is yet aliue, or shall be born, must nẽds die euery-while.

Whosoeuer receiueth life, must also suffer death remedilesse.

On this condition camest thou into the world, that thou shouldst leaue it againe.

Thou hast bẽn sure of death, euer since thou wast conceiued in thy mothers womb.

Whatsoeuer thou hast liued ouer the first day of thy birth, is superfluous and too much: and God hath suffred thẽ to liue long enough.

There is no remedy, but that thou must nẽds die, and no

no man can saue thée nor defend thée: for, thou art dust and must bée turned into dust again.

Think none other in thy minde, but that the end of thy life is comme.

This misery goeth not only ouer thée: for, great and small, rich and poor, yong, old, Lord, seruant, man, woman, and all men must take this iourney in hand.

This debt hast thou owed a great while, and thou must néeds pay it: the sooner the better.

If thou shouldst be put to death or execution, with a hundred more besides thy selfe, what should it anaile thée, whether thou were the

first or the last.

He that is first dispatcht, is soonest rid out of his pain.

Thou hast full well deserued at the hand of God, to die a worse and a more sudden death: wherefore, thou art bound to thank him, that hee handleth thee so graciously.

This life is short: childehood flowes away like water: Youth and Manhood are full of sin and labour: age is full of infirmities, although not one among a thousand doth attaine to it.

This life is but a prison, full of heauinesse, calamitie, bondage, incombrance, painfulnesse, labour, trauailes, vnlustinesse, sinne, diseases, temptations, yea, tis nothing but

but a crosse. From all which miseries, death doth deliuer vs.

The day of death is better than the day of birth.

In the day of birth, thou art put to cold, heat, hunger, thirst, tediousnesse, sinne and wretchednesse. In the day of death art thou deliuered from all bodily impediments.

Therefore did Iob and Ieremy curse not onely the day of birth, but also him that brought the message to their father, that a child was born.

The bitternesse of death which is sent thee, passeth all the paine that euer thou didst feele in all thy life: but it lasteth not long, and it is soone done.

Through the grace & help of GOD canst thou wade through this danger, & drink this cup.

Thou didst neuer truely feel ỳ passion of Christ in all thy life: wherefore now in the houre of death thou shalt patiently feel and taste.

In case the deuill by force, for his last feat, would proue himself vpon thée: then bée thou sure, that hée is a mightlesse enemy, and is ouercome by Christ, and can gette no more at thy hand, but onely as much as thou feareſt him, and doubteſt in Christ.

If there happen vnto thée any fearfull temptation, giue thanks to God, that he handleth thée so gratiously: for thou

thou art worthy to haue a more grieuous punishment.

The wicked spirit which tempted Christ, will not leaue thee vntempted: but hee cannot preuaile against thee, for he hath nought in Christ, nor in thee.

Many temptations shall assault thee, which thou must patiently suffer: thinking, that the Lord might iustly send thee greater temptations, which neuerthelesse he leaues vndone of his meer mercy.

When thy conscience doth lay before thee thy manifould sins, and sendeth thee to good works: then remember, that Christ hath paid for thy sins vpon the Crosse.

Let not vnprofitable

thoughts trouble thée: as, If God would lengthen thy life, thou wouldst think to become more holy, and more apt to die: for, although thou mightst liue yet (which is vnpossible) an hundred yéers, thou canst deserue nothing with thy holinesse before God.

Although all Creatures were against thée, yea, although God himselfe should lay before thée his feareful indignation and terrible iudgement, and shew himself none otherwise than as though he were thine enemy, and although thou shouldest sée nothing but diuels about thée, yet care not for it, whatsoeuer thou féelest: shut the eyes of thy minde: take holde of faith,

faith, and truſt in the Goſpell. There is no Diuell ſo ſtrong, that is able to ouerthrowe it. Truſt to God, and feare not. Caſt all thy care on the Lord, and he will prouide and preſerue thee.

Hitherto thou haſt been as dead, but now ſhalt thou firſt begin to liue: for, death is a dore of life, a beginning of reſurrection, and a departing from ſinne and paine.

Forſake the world, and receiue death (which is ſent vnto thee by the grace of God) willingly: for, it is thy owne, and muſt alſo ſerue thee for thy wealth.

This ſmart and paine is ordained for thee of God, and hee doth not chaſten thee be-

cauſe

cause he hateth thee, but that hee may preserue and receiue thee as his sonne. Therefore faint not, seeing thou art chastened of the Lord.

No manner of chastising for the present time seemes to bee ioyous, but grieuous: neuertheleſſe, afterward it bringeth the quiet fruit of righteousnesse vnto them which are therein exercised.

The afflictions of this life are not worthy of the glory which shall bee shewed vpon vs.

Tribulation, anguish, persecution, hunger, nakednesse, perill, sword, death, life, Angels, rule, power, things present, nor things to come, height, lownesse, neither any other

other creature shall bee able to separate vs from the loue of God.

If thou didst truly remember and consider the vnfaithfulnesse, falshood, blasphemy, and the Antichristian conuersation and life of this world, truely thou wouldst not couet to liue any longer.

A thousand liues (if it were possible) oughtst thou to lose, onely because thou hast heard and tasted the gospell: namely, that thou hast obtained redemption and forgiuenesse of sinnes through the bloud of Christ, and not through thine owne merits.

Thou hast prayed daily, that it would please GOD to take thee out of this euill world

world into his Kingdome, and that his will might be done. Wherefore, seeing hée will now, through his grace, bring thée into his Kingdome, thou ought'st (as his son) willingly and gladly to obey, and to reioice with all thy heart, that thou, out of the diuels kingdom, out of this vallie of miserie, and out of this wretched life, commest to thy Father, and all his Elect in euerlasting Paradise.

The Heathen, which notwithstanding were without hope, did, for the loue of the life to come, destroy themselues: and should'st thou, béeing a Christian, to whom so much comfort, hope, and euerlasting life is promised, de-

spaire

ſpaire in death, and deſire not to die with all thy heart?

The Iewes die merrily, which neuertheleſſe haue crucified Chriſt, and are damned for euer: and ſhouldeſt not thou, being a Chriſtian man, be more earneſt and bolder to die: to whom ſuch ioy is promiſed, as the ey hath not ſeen, the eare hath not heard, neither hath entred into the hart of man? and wouldeſt thou now giue place to the miſcreant and curſed Heathen and Iewes in bodily dying?

The ſeruant is not aboue his Lord, nor yet the Diſciple aboue his Maſter. Chriſt thy Maſter and Lord ſuffered and died for thee: thou muſt alſo ſuffer and dye.

All

All they which are baptized to die, are baptized: thou art baptized, therfore art thou also baptized to die.

For Gods sake art thou killed, and art counted as a sheepe appointed to be slaine. What were a slaughter-sheep if it were not slaine? or what were a Christian man, if he should not be assaulted, suffer and die?

Faint not in this affliction to which thou knowest thy self to be constituted.

Now will Christ thy Sauiour and Redeemer prouue whether thou wilt stand by him or no, whether thou wilt for his sake valiantly abide death, and be like vnto the shape of his passion, or not

There-

Therefore suffer now as a good warrior of Jesus Christ and think not to be crowned, unlesse thou fight valiantly: for, if thou die with Christ, thou shalt also liue with him, thou shalt also triumph with him.

Vnfaithfull and without honour is hee counted before the world, that giueth ouer his holde in his dominions: & shouldest thou not bee without honour, if in the necessity of death thou shouldest shrink from Christ thy Saviour?

Take vp thy Crosse, and death, and follow him.

Knowest thou not, with what great ioy and desire all the Apostles and seruants of Christ

Christ haue shed their blood for Christs sake, and haue gone euen to meet death?

For Christs sake hast thou not yet suffered any speciall thing. Therefore giue thy self willingly and ioyfully vnto death, as a sheep, for Christs sake.

God is by thée in thy trouble: he will pluck thée out of it, and bring thée to honor, and he is at thy right hand, that he may helpe thée.

Put now thy trust in God, and thou shalt be holpen.

Bée of good comfort, and bestowe thy stinking carcase, which is but wormes-meat, vpon Christ thy Redéemer and Sauiour, and trust onely to him and his holy Gospell,

which

which is the power of God to Saluation to all that beléeue.

Abide the Lord, and let thy heart take sure hold.

Commit thy cause vnto the Lord, and trust in him: hee shall order it well enough.

Be sober and watch: for, thine aduersary the diuell, as a roaring lyon, will go about thée, séeking how he may deuoure thée: whom resist, stedfast in the faith.

We wrestle not against flesh and bloud, but against rule, against power, and against worldly Rulers of the darknesse of this world, against the spirits of wickednes, yea, against sinne, death, hell, and the diuell. For this cause,

behaue your self as a Christian champion, and take vnto you the armour of God, that ye may bee able to resist in the euill day, and to stand perfect in all things. Stand therefore, and your loynes girt about with verity, hauing on them a brest-plate of righteousnes, and shod with shoes prepared by the Gospell of peace. Aboue all take vnto you the shield of faith, wherewith yee may quench all the fiery darts of the wicked. And take the helmet of saluation, and the sword of the Spirit, which is the word of GOD. And pray alwaies in all manner of necessities.

A short instruction of the confession of sinnes.

FIrst, because all mankind by the lawes of GOD: Secondly, and also out of the sorrow of death, the cruell martyrdome and bitter death of our Lord and Saviour Jesus Christ: by reason of our sinnes which he took upon him: Thirdly, and also out of the fearefull examples of holy Scripture, how God alwaies punisheth the unrepentant, which continue in their sinnes, and are bound to confesse the same, if they will be quit thereof, and die happily.

Thereof

Therefore should we poore creatures, with the great fearefull miseries and woes, wherein we (alas!) through sinne are grieuously fallen, repaire vnto our deare God with hearty sighing and weeping, earnestly call for mercy, as the holy Prophet Dauid did also: Enter not into judgement with thy seruant, O Lord. And let vs take heed, that we blaunch not our sins, as the Hypocrites and the Pharises did, Luke chapter 18. For, the Cherubins, and Angells of GOD, which are wholly holy, do couer their faces and feete, that is to say, all their glorie, workes, and doings, and will not bee praysed: but do sing with their

their voice, their Gloria, laus, and Gloria in excelsis Deo: to the end that God the Lord onely may bee acknowledged for holy, honoured, and prayſed.

But in ſuch confeſſion of ſin, let vs not creepe into corners, as Adam did, Geneſis the third chapter, but call vpon God from the bottome of our hearts for grace and forgiueneſſe, through the worthy deſeruing of Chriſt Ieſus, as Ieremy the fourteenth chapter: Lord, we acknowledge our wickedneſſe, and the miſdeeds of our fathers. For, we haue ſinned againſt thee, and the offenſes wherewith wee haue angred thee, are great. But, for thy names

ſake,

ſake, let vs not bee brought to confuſion. Let not the throne of thy glory be mocked. Remember yet, and let not thy Couenant with vs ceaſe. Thou art yet the Lord our God, on whom wee hope: for, thou canſt do all this. So did Dauid pray in the 25 Pſalme; Remember not, O Lord, the ſinnes of my youth, nor my tranſgreſſions: but thinke vpon me according to thy mercy, for thy goodnes ſake. And in the two and thirtith Pſal. hee ſpeaketh very comfortably: I ſaid, I will confeſs my tranſgreſſions, and thou forgaueſt mee the wickednes of my ſinnes. Likewiſe Daniel in his ninth chapter prayed,

Lord

Lord our God, &c. we haue ſinned, & haue alas bin wicked. O Lord, for thy righteouſnes ſake turne away thy wrath and anger for our ſins ſake, we are blamed of all them that are roũd about vs: and now, our Lord & God, heare the prayers of thy ſeruant, & his complaints, and behold with fauor thy holy place which is deſtroyed for the Lords ſake. **So likewiſe ſhould euery Chriſtian comfort himſelfe, & beleeue with his heart, that hee for Chriſts ſake, through ſuch faithfull prayer, ſhall ſurely obtaine Gods grace and forgiueneſſe of his ſinnes, as it is ſaid and promiſed to all the faithfull,** Iohn 16. Verily, Verily, I ſay

vnto you, whatsoever you desire of the Father in my name he wil giue it you. And Ieremy 14 saith Thou art the Lord our God, and canst and wilt doe all this same, Amen.

Heere follow certain Prayers, how a man should call to God for grace, and forgiuenesse.

Almighty and euerlasting God, most gracious and mercifull Father, I poore sinner acknowledge from my heart, and confesse it also before thée with my mouth, that I am (alas) a great sinner conceiued, borne, and growne vp

vp in sinne: and so haue many times transgressed thy holy commandements, with euill, sinfull, vncleane, and vnsæmely thoughts, words, and wicked deeds. All which I doe repent from my very heart, and pray and desire thee of thy Grace, O heauenly Father, indue me with thy Grace, and forgiue me all my sinnes, in the name of thy deare and onely Sonne, my Lord and Sauiour Iesus Christ, in whom thou hast promised me comfort, and remission of all my sinnes. I comfort my selfe with this gracious promise, Iohn 6. where thy deare Sonne saith Who eateth my flesh, and drinketh my Bloud; That is

Who beléeueth on mée, hath euerlasting life, and I will raise him vp at the last day.

Such godly and gracious promises of thy Son, doe I trust vnto and beléeue, and am certaine, that I, through such faith, haue forgiuenes of my sinnes: and shall bée a child of thy Kingdome, and remaine so for euermore, Amen, Amen.

Another Prayer.

O Thou Almighty and Euerlasting God, Father of our Lord Iesus Christ, maker of Heauen and Earth, and of all Creatures, I poore, miserable and sinfull creature, come hære before thy

thy diuine Maiesty, full of sin and vnrighteousnesse, and fall downe at thy feet before thy glorious Maiesty: for I haue mightily offended thée my Lord and God, and sinned against thy commandements and done against thy godly will.

But because I cannot other wise bée quit and free from this my heauy burthen, but onely through thée my Lord and God: Therefore doe I now from my very heart complaine vnto thée my woe and miserie: and especially what I haue at this present sinned in, and haue accomplished the same against thy godly will: besides all other (alas) which I daily commit

with deceit, in shew and false heart, with negligence, euill lusts and otherwise: whether it bee with euill thoughts, words or workes, wittingly or vnwittingly, secretly or openly; whether it bee against thee, or the loue of my neighbour: all which I acknowledge vnto thee, and confesse it also from the bottome of my heart; and pray thee, that through thy grace thou wilt graciously and fatherly forgiue mee all my sinnes. haue respect onely to the bitter death, Martyrdome, and bloud-shedding of thy onely deare Sonne, in whom thou art pleased, who innocently died for mee poore sinner. O my Lord and God

looke

looke vpon thy deare Sonne, and especially on the great loue which hée shewed vnto vs poore sinners, when hée went so patiently and willingly to death. O looke vpon the great obedience which thy deare Sonne hath suffered for our sakes, and humbled himselfe vpon the crosse, death, graue, and hell. O looke also vpon the great glory, wherewith thou hast adorned thy Sonne, in that thou hast made him Lord ouer all. For which loue, obedience, and glory, thou wouldst graciously forgiue me this daies offence whereinto I, by temptation, am fallen, with all my former sinnes which I haue done

from my youth: For in sinne was I conceiued, borne, and brought vp, and yet doe liue therein without ceasing: So that sinne hath gone through my whole bodie, marrow, and bones. Therefore I beseech thee most graciously to remit and forgiue me all such sinnes, to cast the same behinde thee, and neuer thinke more on them, nor punish my body or soule, either in this world, or the world to come: for thou art rich vnto all that call vpon thee. And because thou wilt not the death of a sinner, but rather that he turne from his wickednes and liue: therfore do I pray thee to giue me a good meaning to amend my life,

life, especially in that thou hast promised mée also, through thy deare Sonne, to giue mée whatsoeuer I aske in his name.

Therefore do I pray thée through Christ, thou wouldst forgiue mée all these my sins, and poure thy holy Ghost into my heart, that I may constantly abide in a godly life. All which grant vnto mée for thy deare Sonnes sake, Jesus Christ, my Lord and Sauior Amen.

Another prayer to our Lord Ieſus Chriſt, the euerlaſting Son of God, for grace: and forgiueneſſe.

O My deare Lord Ieſus Chriſt, I confeſſe vnto thee frō the bottome of my heart, with great ſighing, ỹ I am, alas, a poore ſinner conceiued and borne in ſinne and iniquity, to haue liued wickedly againſt thee and thy holy Word, with vngodly and vnthankefull heart, for which I am hartily ſorry.

But I am comforted in my heart, that thou wilt not the death of a ſinner, which thou

thou haſt ſworne and confirmed with an oath: That thou wilt not be angry with me for euer, nor yet for euer punish mée. Thou doſt call and entice all them that are weary, oppreſſed, comfortleſſe, ſorrowfull hearts and conſciences, to thée and thy holy Word: and nameſt thy ſelfe A heauenly Phyſicion, which takeſt vpon thée our woes and miſeries (wherein wee through ſinne are fallen) and bringeſt to vs thy euerlaſting help and refreſhing, by Preaching of thy holy Goſpell, wherewith wée may be holpen for euermore: vpon ſuch thy gracious promiſes come I to thée, and pray thée from the bottome of

of my heart (O my Lord God and Sauiour) to be mercifull to me poore sinner, like as thou hast promised such mercy, for the loue of thy owne grace & merits: Amen, Lord Jesus Christ, Amen.

The Lords Prayer contained in a short forme

ABba, deare father; wée thy vnworthy children call vpon thee in the name of thy beloued Sonne Jesus Christ, through thy holy Ghost, vphold vs by thy holy Word, giue vs honest and true Teachers and Preachers to destribute the same amongst vs: Release vs quickly out of the Diuells kingdome;

kingdome: bring vs to thy Kingdome of Grace, and to euerlasting life: And giue vs thy holy Spirit, that wee as the Angels of God, may liue holily, according to thy will and pleasure. Nourish, blesse, and preserue our households, Wiues, Children, and Seruants, in this life: couer our trespasses and offences, and giue vs a louing heart, to forgiue all those that haue offended vs. Let vs not consent vnto sinne, nor fall from thy onely Word of saluation, but keepe vs from the euill Fiend, and from all his deceits Thou art a most mighthie King, powerfull to rule: thou canst, and wilt grant vs all these things:

For

For which wée will giue thée thankes, and praise thée for euer, Amen.

A Prayer (wherein the confession of our Christian Faith is simply contained) wherewith a man may call vpon God for strengthening of his faith.

O Almightie and euerlasting God, which art a Father of all grace and mercy, and a God of all comfort, for vs poore sinners, which I and all Christians (through reuealing of thy Word) doe acknowledge and beléeue for certaine. Therefore

fore doe I laud, honour, and praise thee, deare Father of heauen, for such thy vnspeakable loue, wherewith thou hast graciously had respect to vs thy enemies, transgressors of thy commandements, and damned creatures: namely, in that thou hast not spared thy onely Sonne our Lord Iesus Christ, who is equall with thy God-head, and with the holy Ghost: Especially that thou hast let him bee incarnate for our sinfull nature and doings, with our actuall misdeeds: (howsoeuer we haue thereby deserued, manifold and horrible reproches;) and finally to yeeld himselfe to the shamefull death of the Crosse. And so

of

of pure fatherly loue, hast ordained him a Lambe, to carry my sinnes, and the sins of the whole world vpon the Crosse, and to be a perfect Oblation therefore, and dost proffer, proclaime, and promise the same throughout the whole world, commandedst also the same to be beleeued, vpon paine of losing euerlasting saluation: for thereby, and by no other meanes, must it onely bee applied and impropriated to me and to all the faithfull, and to bee our owne.

Therefore, deare Father, do I constantly beleeue, according to the same reuealing of the holy Gospell, all this same, and doubt not

thereof

thereof any thing at all, as I thy childe am bound, and will doe, not respecting my vnworthinesse. In Christ thy onely Sonne, are all my sins, and all which beleeue, and boldly trust vnto it, sufficiently punished, corrected, spent, and through his perfect obedient death of the Crosse, all killed and taken away: And that I am, and also all Christiãs, through such faith planted in the Kingdome of thy deare Sonne (as the holy Scripture saith) by whõ we haue redemption through his bloud: namely, remission of sinnes.

I beleeue also verily, that in the death of Christ thy deare Sonne, my death is ouercome,

ouercome, that it ſhall neuer hurt mée, nor conſume mée into damnation, (as the Scripture ſaith) Chriſt hath taſted of death for all; hath taken into his power, and brought to light an vntranſitory life and being, through his Goſpell.

I beléeue alſo, that the deſtroying of Hell, which was done by thy deare Sonne, is deſtroyed and torne aſunder for mée and all faithfull; that the ſame cannot conſume or deuoure mée, nor any of the right beléeuers, as the Scripture ſaith, Hell, where is thy victory? And in another place; The gates of Hell ſhall not preuaile againſt the right Beleeuers. And, The

Prince

Prince of this world is iudged.

I beléeue also, that thy Commandements, with all the power thereof which they haue, haue no more right ouer mée, although I cannot absolutely keepe them: For the Lord Christ thy deare Sonne hath through his obediẽce perfectly kept the same for me, and taken from them the right and interest which they had in mée: wherewith thou Almighty, Euerlasting, and Mercifull God and Father, art satisfied.

I beléeue also, that the resurrection of Christ thy deare Sonne, is a new life vnto mée, and to all faithfull, vnto euerlasting life.

Finally,

Finally, I beléeue also (as the Scripture saith) that hée is ascended into heauen, and hath taken rule on the right hand of his Father: and answereth for me and al ỹ faithfull, that hencefoorth the Diuell and all his power is taken, must bée subiect, and lie at the feet of mée and all the Faithfull.

Therefore I pray thée, O Lord GOD, thou infinite Fountaine of all grace, that through the power & working of the Holy Ghost, thou wilt giue me such faith and acknowledging this day and alwaies, to the end of my life.

And I pray thée also, my Lord Jesus Christ, which art

art true and perfect GOD with the Father and the holy Ghost: forasmuch as thou hast put thy selfe vnder the tyranny of the Law, which (by reason of sinne) it had towardes mee and all mankind, and hast taken on thee my sinne, Death, Hell, and damnation, which I by all reason, right, and rigour hereof should haue borne; that thou wilt help to still and pacifie these great misdeeds betweene GOD our heauenly Father and mee, especially in my conscience, which continually disquieteth mee, through the power of God, & of the Holy Ghost, which thou hast promised to send vs from the Father.

For

For thou hast saide, No man can come to the Father, but through thee.

Thou art the onely euerlasting, & vnseparable truth: Therefore do I stedfastly beléeue, by knowledge of the Scriptures, that thou art to mée, and to all Beléeuers, a High-priest, a seat of Grace, an Aduocate to thy heauenly Father. And I beléeue verily, (notwithstanding that reason is astonished thereat) that through no other Oblation, worke, or meanes, either in Heauen or on Earth, our sinnes, Death, Hell, and damnation, is ouercome and taken away, and we at agreement with God thy heauenly Father, but onely through thée

thée Jesus Christ, whereon I will trust, and also die thereon. Thereto helpe thou me, thou deare God, Father Sonne, and Holy Ghost. Amen.

O LORD Jesus Christ which with the Father and the Holy Ghost art one vnseparable Essence, and a Fountaine of all Grace: I thanke and praise thée alwaies, that thou hast also reuealed vnto mée thy grace for my better comfort, as thou hast endued thy deare Mother Mary, and also other Saints, with great grace, and wrought wonderfull workes in them. I pray thée therefore heartily to lok vpon

on mee with the eyes of thy mercy, as thou diddest looke vpon the euill doer, which was hanged vpon the Crosse by thee, and diddest open his heart that hee confessed his sinnes, and was mightily afraid of them, but yet despaired not, but confessed, & desired thy grace and mercy which thou gauest to him willingly and plentifully. Also Saint Peter which denied thee: and Mary Magdalen in her sinfull liuing: And hast also respected Matthew the Customer in open estate, Saint Paul a raging and earnest persecutour of Christians: Also in the old Testament Dauid, King Manasses the Tyrant, & other sinners

more

more which thou didst bring to repentance and confession of their sins: and of pure loue grace and mercy which thou didst reueal vnto them by thy holy Word) hast placed them with thee in thy Kingdome. Therfore dear God and mercifull Father, will I strengthen my self so much ẏ more, and doubt nothing thereof.

These and other godly people of worth, which thou of thy grace hast taken out of this sinfull life to righteousnes, are a comfort and example to mee, and all beleeuing Christians, that thou wast mercifull to them, and so wilt be to me and, to euery sinner which repents, according to thy own pure loue, which the

holy Ghoſt, through faith in the Goſpell, worketh in vs both gracious and merciſull and grants vs a happy end in ſuch acknowledging of thy name. Which, help thou me with, & all Chriſtians (dear God) Father, Sonne, and holy Ghoſt, which art in three inſeparable perſons, one only and euerlaſting GOD, for euer, Amen.

Heere

Heer follow certaine Praiers to call vpon God for ſtrengthening of our faith.

O LORD IESUS CHRIST, ſtrengthen mée alſo with thy holy Spirit in my feare and quaking. And admoniſh me that I thinke vpon thy ſacred Wounds in my laſt end. And let not thy holy and bitter Paſſion be loſt on mée poore ſinner, thou which art therefore come, that thou maiſt deſtroy the Diuels worke, and pay and counterpoize my ſinnes with thy

hard and painfull labor: and thou which hast sworne, thou wilt not the death of a sinner. Strengthen my weak faith, and keep mee through thy Spirit of grace and of praier, vnto a happy end, Amen.

A Prayer.

O Lord Iesus Christ, I confesse vnto thee, my great and manifold sins, and the righteous wrath of God, and euerlasting punishment which I haue deserued. But I comfort my self with the great loue and pure mercy of thy Father; and pray thee (seeing thy bloud is more than the sinnes of the whole world,

woꝛld, and thou art our Me-diatour and Aduocate) that thou wilt bée Intercelloꝛ foꝛ mee to thy Father, that my faith dw not diminiſh, and that I neuer deſpaire of thy mercy foꝛ my ſinnes, Amen.

A Prayer.

O Lord Jeſus Chriſt, in-creaſe my faith & truſt in thée, that I deſpair not of thy gracious mercy, noꝛ in my greateſt ſin periſh in vn-beléef. O Lord, pꝛeſerue foꝛ mée thy pꝛomiſed grace in the holy Goſpell: let it not come out of my heart. Thou art my onely comfoꝛt and hope; ſtand to me in this my

sorrow. Let not my poor soule come into the hands of my horrible aduersary, and giue him no power ouer mee. But shew me thy goodnes at this present: for thou art my Sauiour and Redeemer, Amen.

A Prayer.

O Lord Iesus Christ, I pray thée, through thy goodnes and mercy, that thou wilt strengthen my soule vpon thy holy way which lyeth before me, into thy heauenly and euerlasting Kingdome.

I beléeue that thou diedst for my sake, hast of thy grace and mercy forgiuen mée my sins, and that euerlasting life is promised to me. Of this my

my faith, O Lord, shalt thou be witnes, and all thy Elect: and in this faith shall be my last Will to die therein (O Lord in thy pure mercy. And although I through griefe, want of sense, or other troubles should fall off from the same, yet (O Lord) let mee not die in unbelief and blasphemy: but strengthen and increase my faith, that neither sinne, hell, nor divell, hurt me. Thou art stronger, and of more power than all they: whereunto I will trust. Lord let me not be confounded, Amen.

A comfort out of holy Scripture againſt the feare of ſinne.

ESAY 12.

Behold, God is my ſaluation: I am ſafe, and feare not: for, God the Lord is my ſtrength, my Pſalm, and my ſaluation.

The firſt comfort.

How a man ſhould comfort himſelf againſt ſin, and the juſt anger of God, out of the comfortable promiſes of the holy Scripture.

The

The first comfortable sentence.

GENESIS 3.

The Seed of the woman shall tread downe the head of the Serpent.

THis is the first Euangelicall Doctrine of the euerlasting Sonne of God in Paradise, reuealed vnto the fallen and damned mankinde; whereby he might be released againe from death, Gods wrath, Sinne, Hell, and power of the Diuell, and might obtaine, through beleife in these words, Comfort, Grace, Remissi-

on of sinnes, and euerlasting life.

And with this promise, haue all the holy men comforted themselues, vntill Abraham, two thousand yéers long: for, héer doth GOD tell vs, that he, euen of pure loue and mercy, will send vnto vs (poore damned sinners) his onely and deare Sonne, borne of a Virgine, to take vpon him mortall and humane flesh and bloud; who should, with his absolute Obedience and Passion, pay the ransome of our sinnes, pacifie GOD's wrath kindled by reason of our sinnes, destroy Death through his death; and with his victory and rising againe, restore

againe righteousnesse, resurrection, and euerlasting life.

This comfort should we conceiue with faithfull harts and be certaine thereof, that the Diuels workes are destroyed for our sakes, and all his power taken away; that wee neuer need to bee afraid of sinne, death, hell, or God's anger; but, through Jesus Christ our Lord, true God and Man, haue gotten againe righteousnesse and euerlasting life. So did an honest Christian at Freiberge in Misnia, in the yeere of our Lord 1547, comfort himself with this sentence, and got victory ouer the diuell, who did trouble him by reason

of

of his sinnes, and GOD's wrath.

For, as he was troubled in his sicknes, the deuill came to him in visible forme with Ink and Paper, and sate him downe besides the sick man, and sayd; Hee should rehearse his sinnes: hee was therfore there to write them vp, and to giue sentence vpon them. The sicke man was affraid: but yet hee remembred himself of this sentence and answered the deuil, and said he should write, The seed of the Woman should tread downe the head of the Serpent. Straight waies the diuell vanished away, and left such a stinke behinde him in all the house, as if hee would

would haue choaked them all.

The second comfortable Sentence

GENESIS 22.

Through thy Seed, shall all the Nations of the earth be blessed.

THis is the second Promise and Preaching of the Lord Jesus Christ. All other mankind, from the first Adam vntill the last were by nature full of wickednesse. God was angry with them, and became their enemy: for there

there was no blessing with them, but cursing, because they were sinners.

But through this Man Jesus Christ, born of the Virgin Mary, the onely Son of the Father, full of Grace and Truth, is the onely right Sæd of Abraham; wherein all the nations of the earth must bæ blessed, if they will attaine vnto euerlasting saluation.

In this Sentence, behold what Saint Paul writeth to the Galat. 3. where hæ saith, Christ hath redeemed vs from the curse of the Law (For it is written, Cursed is that man that hangeth on a tree); that the blessing of Abraham might come among

mong the Gentiles in Ieſus Chriſt; And we doo receiue the promiſed Spirit through faith.

In this place Saint Paul placeth theſe two woꝛds one againſt another; Firſt, the curſe; and then, the bleſſing.

All men are of themſelues poꝛe, curſed, and damned ſinners: Foꝛ, as the foureteenth Pſalme ſaith, They are all gone aſtray: there is none that dooth good; no, not one. Againſt the which this bleſſed Sæd bringeth the bleſſing vnto vs, and redeemeth vs from the curſe of the Lawe, in that he was a curſe foꝛ vs: foꝛ hee as the onely immaculate Lamb of God, hath taken our ſinnes

vpon

vpon him: and as S. Peter ſaith, Offered our ſinnes himſelfe with his body on the Croſſe. We ſhould henceforth be quit from ſinne and liue vnto righteouſnes: or, as Saint Paul ſaith, To come to the bleſſing by him, and to receiue the Holy Ghoſt, and be the children of God. In this beſpoken bleſſed ſeed did Abraham truſt, and was happy. Abraham beleeued alwaies on God, and it was counted to him for righteouſnes.

The

The third comfortable Sentence.

Esay 43.

Thou hast made me labor with thy sins, and hast made mee weary with thy misdeeds: I will wipe out thy transgressions for my names sake, and will not think vpon thy sinnes.

IN this comfortable saying the Lord Iesus Christ teacheth vs, that he onely hath paid the ransome and satisfaction for our sinnes, with his bloudy sweat, bitter passion & death; and that he through his owne merits hath forgiuen

uen vs all our ſinnes, in ſuch ſort, that they ſhall be wholly put out, and clean wiped away before the face of God, and caſt into the bottome of the ſea, as though they had neuer been, and ſhall neuer be thought vpon.

Therefore let vs not be afraid of ỹ greatnes or multitude of our ſinnes, that wee deſpair not of Gods mercy, as Cain & Iudas did; but comfort our ſelues with the paſſion & ſatisfaction of our Lord Ieſus Chriſt and think vpon theſe two rds.

So did king Ezechias comfort himſelfe, Eſay 38. in his great tribulation, by reaſon of his ſinnes and the wrath of God; where hee ſaith, Behold

hold, I was much grieued for want of comfort: but thou haſt heartily accepted of my ſoule, that it doo not periſh: for, thou caſteſt all my ſinnes behinde thee; **that is, thou wilt no more know nor think vpon my ſinnes.** **Likewiſe did** King Dauid **alſo pray in** Pſal. 51. Waſh me from mine iniquitie, O Lord, and cleanſe me from my ſins: then ſhall I be whiter than ſnowe. **For no other waſhing or anointing on earth can help.**

The

The fourth comfortable Sentence.

Ezechiel 33.

So ſure as I liue, ſaith the Lord, I haue no pleaſure in the death of the vngodly; but rather, that hee turne from his wickednes, and liue.

HEER the euerlaſting Sonne of GOD, our onely Lord and Rocke, ſweareth an oath by himſelfe (becauſe hee hath no greater,) as true as he is a liuing, eternal and almighty GOD, hee will not that a ſinner die, and bee damned for euer; but that hee, in acknowledging of

of his sinnes, and sure confidence of Christs bloud and merites, in true inuocation and good pretence turne vnto GOD, so shall hee surely obtaine remission of sinnes euerlasting righteousnes, and the holy Ghost, with eternall life. Vpon this deare, constant, and true oth, should wee haue respect when wee are troubled by reason of our sinnes, and Gods wrath and also in our last end: and say or thinke, I care not now how often and how greatly I haue sinned, and angred my Lord God: but I look vpon the oath, and comfort my selfe, that the true GOD hath sworn (and hee cannot repent it) he will not

the

the death of a ſinner: ſo will hée not alſo, that I bée damned, but for his Sonnes ſake will forgiue mée all my ſins, and take me with him into euerlaſting life. So did the holy Apoſtle S. Paul comfort himſelfe and others; as, in ỹ firſt epiſtle to Timothy, and in the firſt chapter: It is certain and true (ſaith he) that Ieſus Chriſt is comne into the world to ſaue poor ſinners.

The

The fift comfortable Sentence.

Iohn 3.

So God loued the world, that hee gaue his onely-begotten Son, that whosoeuer beleeued on him, should not perish, but haue euerlasting life.

THis is one of the chiefest sayings in all the new Testament, which IESVS CHRIST (whom God the Father frō heauen commāds vs to hear) did himselfe bring out of the bosome of his Father, and preached the same to his louing

uing Catechiſmus-ſcholar, Nichodemus.

Wherin hee teacheth vs his Fathers will, what the eternall GOD is determined towards the world, that is towardes all great ſinners as euer were in the world, or yet may be; that hee loueth them, and will not haue them loſt.

And this great loue did he ſhewe and ſet forth vnto vs when as there was no other meanes whereby the ſinnes of the world might be taken away, Gods wrath pacified, death and hell vanquiſhed: then ſpared hee not his onely Sonne, but did let him take humane fleſh and bloud vpon him, and to fulfill all which was

was vnpossible for vs to obserue, and suffer all payne and punishment, which all the world with their sinnes had deserued.

Whereby Gods righteousnesse might bee fully accomplished, and wee released from the curse of the Lawe.

This purchased treasure through the onelie perfect oblation, the Holie-Ghost doth put into the Word of the Gospel, & into the holie Sacrament, and causeth to bee preferred to the whole world.

All that beleeue, that is, which doe acknowledge this onely Sauiour, and comfort themselues with hearty refuge to his demerites, shall not be lost, but haue eternall

life. Therefore, let vs out of these words, learne to know Gods gracious will and fatherly loue, and comfort our selues against all tribulatiõs against sinne, and against the Lords anger.

These sayings the deare & godly man Master Doctor Martin Luther, and the mightie Prince Iohn Fredericke, Duke of Saxon, of godly memorie, haue had in their last houre, for a happy comfort; and so departed both of them happily, and with mercy and quiet consciences.

And euen so did the poore Publican comfort himself in the Temple; Luke the eighteenth chapter, when he did pray vnto the Lord, God bee mer-

merciſull vnto mee a poore ſinner: that is to ſay, a wicked creature am I, and the moſt part of the world: but I doe recomfort my ſelfe with the fountaine of pure mercy, and endleſſe loue of my moſt dære God, which he hath manifeſted vnto me in the paſſion and oblation of his onelie begotten Sonne our Redæmer, Jeſus Chriſt the Righteous, who hath payed and ſatiſfied the ranſome of my ſinnes and heainous tranſgreſſions, and hath pacified Gods wrath, and hath giuen vnto me euerlaſting life.

The sixt comfortable Sentence.

MAT. 11.

Come vnto me, all you that labour and are heauie laden and I will refresh you.

VVHat can wee heare more kindly, yea or more louingly, then that the euerlasting Sonne of GOD calleth vnto him, all that bee weary and oppressed in heart, and troubled for their sinnes and biddeth them come to his holy word, naming himselfe a gentle & humble Teacher.

Let

Let euery one reioyce in his heart, that God hath sent such holy comfort and refreshing vpon earth: and promiseth in plaine words, that all, whether they be poore or rich, yong or old, shall surely find by him, rest, peace, ioy, refreshing, ease, help, and assistance, shall be comforted in their soules, and be made aliue againe.

Therefore, when any is tormented by reason of his sinnes, that he feele his heart troubled with sorrow, and almost ouerthrowne with discomfort: Let him not crepe into a corner, or run away from the people, as Adam did, Genesis 3. but let him run to the Lord Christ,

and to these, and such other the like comfortable words which wee shall finde in the house of God before his face, or where God hath appoynted in remembrance of his name: that is in preaching, in the holy sacraments, and in the Writtings of the Prophets and Apostles: for, so soone as we seeke Christ, hee will meete vs, as hee saith in the first chapter of Zacharie, Turne ye vnto me, then will I turne vnto you. So doth the Lord meete Mary Magdalen, a poore troubled sinner, from whom our Lord and Sauior had before cast out seuen diuels, and maketh himselfe knowne vnto her soone after his resurrection, and comfor-

ted

ted her heartily, when shee sought him, Iohn 20.

The seuenth comfortable Sentence.

ROM. 5.

But where Sinne is mighty, there is Grace more mightie, through Iesus Christ, &c.

HEere doth S. Paul meete with a great tribulation and heauy thoughts. When we do often thinke, My sins are too great: Oh, if I had not such great sins vpon my heart, then would I hope I should bee saued:

There doth Saint Paul answere If Sinne be great, yet Grace is greater, and exceedeth farre all our sinnes: that is, one droppe of Jesus Christs blood is greater, more glorious, powerfull, yea and stronger then all the greatest and fearefullest sinnes of the whole world: yea, as a little moat in the Sun, is not to be compared towards Heauen and Earth: so is the whole worlds sin not to be compared to the precious blood of Jesus Christ.

And as the cleare Sunne darkens al the starres of heauen, that they cannot be seene in day time (although they do stād in the firmament): euen so, when the right Sun rising

shineth from aboue, all sins are quenched. Whosoeuer with hearty faith catcheth hold on the bloud of Christ, his sinnes are all couered before the face of GOD, that GOD will neuer see them and is reckoned so cleare and holy, as if hee had troubled no water all his life time.

For the bloud of Iesus Christ, the Sonne of Almighty God, purgeth vs of all our sinnes.

So did the holy Prophet Esay comfort himselfe and his people, in the first chapter, where hee saith, Though your sinnes were like purple they shall be white as wool.

Likewise Dauid the Prophet, a man after Gods owne

heart in his deepest hell & tribulation comforteth himselfe thus, with the Lord is mercy and much redemption, as in the hundred and 30. Psalme: for the more sins that Christ forgiueth vs, the more is his praise, honor, and glory: as he himselfe teacheth in the seuenth chapter of Saint Lukes Gospel, where he doth speake of the great and open sinner; To her are many sinnes forgiuen, because shee loued much. But to whom little is forgiuen, the same loueth little.

The

The eighth comfortable Sentence.

PSAL. 16.

I thanke the Lord that hath counselled me.

WHenas the first man (through the craft of the old poisoned and fierie Serpent, and through their disobedience) fell into sinne. GOD's wrath, and iustice which after succeeded upon all Adams Children; there was no comfort, nor counsell to finde, except the helpe and redemption of our Lord and Saviour Jesus Christ.

But

But through the wonderfull counsell of the high and godly Maiestie at the intercession of the onely and euerlasting Mediatour, our Lord Christ, it was concluded, that the Sonne of almighty God borne of the Father euerlasting, should take humane Nature vpon him, pacifie Gods fierce and iust anger and bring vs out of the Diuels power, and euer counsell and help vs from whence he carrieth the name: so that Esay the Prophet, in the ninth chapter (amongst other glorious names) calleth him a Counseller.

Now when wee are ouerwhelmed by reason of our manifold sinnes and transgressions,

greſſions, then let vs cauſe ſuch help, as a harty and true counſell, to be brought before vs, by preaching of the holie Goſpel.

And let it be preached vnto vs, that through confidence of his gracious help and redemption, wee ſhall be quit of our ſinnes, releaſed from death, and obtaine his grace, righteouſneſſe, and euerlaſting life.

This is ſuch a true counſell, that in all tribulations we may find, and haue ſome comfort therein: which Dauid did acknowledge, and therefore ſaith, Had it not beene for thy word, I had periſhed in my miſerie, Pſal. 119. And heere hee giueth the

Lord

Lord harty thanks for al such mercifull comfort and help: I thanke the Lord my GOD, which hath counselled mee.

For, this is also a counsell of such power, that if a man should now depart out of this life, and that neither goods, friends, riches, mony, or gold, nor any other temporall matter or thing, wherein he had peraduenture heeretofore put his trust, can counsel or help; yet hath he heere by Christs word, a sure and certayne comfort, and a powerfull counsell, whereby hee shall bee right and well, yea prosper and bee holpen for euermore.

This doe the poore Christians acknowledge in dying:

There-

Therefore, when they should depart out of this miserable life, & leaue all that is temporall, they doe take hold of this happy comfort & counsell of the holy Gospel in their hearts, and die therein happily. Thus S. Peter comforted himselfe, Iohn 6. Thou hast the word of life. And the Apostle Saint Paul, in the first chapter of his Epistle to the Romans, The Gospell of Christ Iesus, is the power of God to saluation to all that beleeue.

How

How a man ſhould comfort himſelfe againſt ſin, & Gods iuſt indignation. Other generall comfortable ſentences

ESAY 1.

IF your ſinnes were redde like blood, yet ſhall they bee white as Snow: and if they were like purple, they ſhall be like woll.

Eſay 2.

The Lord will not iudge according to the ſight of his eies, nor punish according to the hearing of his eares: But will with righteouſnes iudge the poore.

Eſay

Esay 6.

Thou keepest continuall peace, according to sure promise, for man relyeth vpon thée : Therefore rely you vpon the Lord alwaies, for god the Lord is an euerlasting Rocke.

Esay 27.

God is not angry with me.

Esay 38.

Thou hast heartily accepted my Soule that it perish not, for thou hast cast all my sins backward behinde thée.

Esay 40.

Comfort my people (saith your God) speake faire to Ieru-

Ieruſalem, and preach to her that her warrefare is at an end, her miſdeedes are pardoned, for ſhee hath receiued double from the hands of the Lord for all her ſinnes.

Eſay 44.

Iſrael, doe not forget mée, I driue away thy miſdeeds like a cloud, and thy ſinnes like a miſt. Turne thée vnto me, for I haue redéemed thée Reioyce, ye Heauens, for the Lord hath done it.

Eſay 53.

Hée was wounded for our miſ-deeds, and beaten for our ſins: The puniſhment was laid vpon him, that we might haue peace, and through his

wounds

wounds are we healed.

Esay 53.

Through his knowledge shall my righteous Seruant make many righteous, for he beareth their sinne.

Esay 64.

Thou Lord art our Father and Redeemer; from the beginning hitherto, that was thy name.

Esay 66.

I haue respect to the wretched and him that is of a lowly spirit, which is afraid of my Word.

Ezechiel 33.

So sure as I liue, I will not

not the death of a ſinner, but that hée turne from his wickednes and liue.

Dan. 9.

In the Lord our God is mercifulneſſe, and forgiuenneſſe.

Zachar. 9.

Thou redéemeſt alſo through ỹ bloud of thy couenant, thy Priſoners out of the pit wherein is no water.

Micheas. 7.

Who is ſuch a God as thou art, which forgiueſt ſins, and releaſeſt miſdæds?

Ierem.

Hée is mercifull, hée will take

take pitty on vs againe, put downe our wickednesse and cast all our sinnes into the bottome of the Sea.

Ionas 4.

I know that thou art gracious, mercifull, long suffering, and of great goodnesse and repentest thée of euill.

Psal. 13.

I hope vpon thée, because thou art so mercifull, my hart reioyceth that thou so willingly helpest.

Psal. 25.

The Lord is good and gracious, therefore directeth he sinners vpon the right way.

Psal.

Psal. 32.

I sayd, I will confesse my transgressions vnto the Lord: and thou forgauest mee the iniquity of my sinne.

Psal. 31.

I reioyced and was glad in thy goodnesse, that thou didst consider my misery, and know my soule in his need.

Iohn 3.

God hath sent his Sonne into the world, not to iudge the world, but that the world through him might bee saued. Whosoeuer beleeueth on him shall not bee iudged.

Iohn

Iohn 3.

Like as Moſes lifted vp the Serpent in the Wilderneſſe, ſo muſt the Sonne of man bée lifted vp, to the end that all which beléeue in him, ſhould not periſh, but haue euerlaſting life.

Iohn 1.

This is the Lambe of God which taketh away the ſins of the world.

Iohn 6.

This is the will of him which ſent me, that whoſoeuer looketh on the Son, and beléeueth in him, hath euerlaſting life, and I will raiſe him vp at the laſt day.

Iohn

Iohn 6.

Verily, verily, I say vnto you, whosoeuer beleeueth on mee, hath euerlasting life.

Matth. 1.

The Angell saith of Christ.

Hee shall saue his people from their sinnes.

Mathew 9.

I am come to call sinners to repentance, and not the righteous.

Lvke 24.

Thus it is written; and so must Christ suffer. And in his name doe they preach Repentance, and forgiuenesse of sins amongst all people.

Acts

Acts 4.

There is no other saluation, nor any other name giuen to mankinde, whereby they should be saued.

Acts 10.

Of Christ do all the Prophets witnesse, that through his Name, all they which beleeue in him, should receiue remission of sinnes.

1. Tim. 1.

This is a true and worthy saying, that Iesus Christ is comne into the world to saue pore sinners.

1. Tim. 2.

There is one GOD, and

one Mediatour betwixt God and man; namely, the Man Christ Iesus, who gaue himselfe for vs, to the redemption of all.

1 Iohn 2.

If any man sinne, we haue an Aduocate, with GOD ỹ Father, Iesus Christ, who maketh vs righteous, and hée is the attonement for our sinnes.

1 Iohn 4.

GOD hath loued vs, and sent his Son for a reconciliation of our sinnes.

1 Pet. 2.

Christ hath offred vp our sinnes himselfe with his body vpon

vpon the Crosse; to the end we might be free from sinne and liue vnto righteousnesse through whose woundes you are healed.

1 Cor. 1.

Christ is made to vs from God, for righteousnes, glory, and redemption.

1 Thes. 5.

GOD hath not appointed vs to wrath, but to attain saluation through our Lord Jesus Christ, which died for vs.

1. Pet. 1.

Ye are not redeemed with transitorie siluer or gold, but with the most precious bloud

of Christ, like a guiltlesse and vnspotted Lamb.

1. Iohn 1.

The bloud of Iesus Christ maketh vs cleane from all sinne.

Mat. 9.

Be comforted, my sonne: thy sins are forgiuen thée.

The second comfort against sin, & the right wrath of God out of examples of holy Scriptures.

BEsides these mercifull promises, God hath caused many comfortable examples

ples to bee written in the sacred Scriptures; how hee hath taken the greatest sinners to mercy, when they haue meekely acknowledged and confessed their sinnes, believed in Jesus Christ, and amended their liues; and all for the comfort of vs poore sinners.

For, when sinne and Gods wrath is rightly felt in our harts, some man is somtimes so troubled therewith, that no comfortable Sayings will enter into the heart: but hee thinks alwaies; Ah! God speakes not of such great sinners as thou art.

But, that the mercifull God not onely promiseth forgiuenes of all great and ma-

nifold sinnes, but sheweth also indeed, what sinners and wicked people hee hath iustified; he hath set down diuers examples, which in our feare and despaire wee may set before vs for a singular comfort.

First, as these: first, Adam and Eue, the greatest sinners, blasphemers, and murderers of all mankinde; by whose sins and disobedience, all sin, shame, death, and euerlasting damnation, came ouer all men: and yet GOD made them pure and holy, after his owne Image.

Then when they were fallen into sin and disobedience, GOD shewed this mercy vnto them, and receiued them

again, for ỳ promiſed bleſſed Sæds ſake, as the firſt Euangelicall Promiſe was giuen to them for a comfort, Geneſis 3. which they beléeued, though they had no example of the forgiueneſſe of ſins.

Secondly, Abraham was an idolatrous man, & ſerued the idols of Vr in Chaldea: to him did GOD giue the Promiſe of the bleſſed Sæd, and made him a Father of all Beléeuers, that is, as Eſay in his fortith chapter reporteth; Comfort my people, ſaith the Lord: for, their offences are forgiuen, and they haue receiued double from the Lords hands for all their miſdeeds.

But this is double; that GOD first remitteth to vs the sinne, and releaseth to vs the punishment of the sinne, and after giueth vs withall euerlasting righteousnes and saluation, that wee may liue and raigne with him in euerlasting righteousnes, ioy and glory.

Thirdly, Dauid, though an abominable wedlock-breaker and murderer, hath forgiuenes of sins for Christ's sake and is saued for euer.

Fourthly, Manasses, the cruell and raging tyrant, who with a Saw caused the holy Prophet Esay to be cut in sunder (when he had preached eighty yeers in great pain & labour) & spilled much innocent

cent blood, set vp all heathnish idolatry letting his owne son passe through the fire; and lastly, offred him vp aliue to Moloch: then, when he was in prison, he turned and humbled himselfe vnto God, and prayed him with teares; the Lord God did heare him, and brought him again to Ieruſalem, to the earthly and heauenly Kingdom, 2. Kings 26.

Fiftly, what a great ſinner was ỹ thief on Chriſts right hand, and other intollerable Vſurers & Publican ſinners.

Sixtly, how groſſely haue the deare Apoſtles oft-times gon altray: How horribly fel Saint Peter, when he denied his Maſter, in taking vpon him ſo much, & curſed himſelf

What

What innocent bloud did Saint Paul help to spil, when he was a persecuter of Christ his Congregation: For all these Christ prayed, forgaue them all their sinnes, and saued them for euer. Also through them hée did much good in Christendome.

Seuenthly, Christ also had many sinners in his kinred: and are so registred, which were his Grandfathers and Grandmothers according to the flesh; as, Iuda the bloudthirstie, Rachab the common Harlot and Heathen at Iericho; to shew thereby, that he was comne into this world to saue sinners.

These examples hath Almighty GOD (through the

the holy Ghost) written vp for the learning and comfort of vs poore and wretched sinners, that wee should beleeue God will forgiue vs all our sinnes for his Sonnes sake, as often and as horribly as wee haue offended; not that wee should thinke our selues safe, and presumptuously sin on such mercy of the Lord, but ỳ we might haue a sure comfort and consolation against sinne and damnation, that we despair not by reason of our sinnes, or flee away from Christ: which is the onely sin whereby the world was damned, Iohn the sixteenth Chapter: as the Apostle Saint Paul also sheweth vs this profit, 1 Tim. 1. where hee

he writeth thus : This is a true saying, that Iesus Christ is comne into the world to saue sinners; among which, I am the chiefe.

But mercy is shewed to me in this respect, that Iesus Christ hath shewed patience on mee for example, that all that beléeue in him, should haue euerlasting life. Therefore to God, the eternall king the vntransitory, inuisible, & onely wise God, bee all praise and glory for euer, Amen.

A

A Prayer.

O Lord Jesus Christ, thou only fountain of all grace and mercy, thou neuer didst deny thine endles mercy, neither to Matthew, nor ỳ Publicã, nor Mary Magdalen, nor ỳ lost sonne nor to Peter, nor Zacheus the Tolekeeper, nor to ỳ thief on ỳ Crosse, not yet to any mankinde. Thou hast spoken with fatherly & comfortable spéeches, Come vnto mee, all you that labour and are heauy-laden and I will refresh you. Take care of mee, and looke vpon mée with thine eyes of godly compassion, euen as thou didst looke vpon Peter.

I, a poor and vnworthy sinner, do stand before thée, laden with so many great sins and offenses, that, by reason thereof, I cannot look vp, being both abashed & ashamed before that godly Maiestie whom I haue grieuously offended, and knowe not what to say. O Lord be mercifull to me a wretched sinner: turn away thy wrath, and impart thy mercy with me. Which I do desire with hearty teares through the merits of Christ Iesus our alone Lord and Redéemer.

The

The third cõfort againſt ſin and Gods wrath out of the holy Sacrament.

Eſay 4.

THe Lord ſhal waſh away the filthineſſe from the daughter of Sion, and ſhall purge the bloudy ſinne from Jeruſalem by the Spirit of iudgement, and by the Spirit of burning.

Eſay 12.

With ioy and conſolation ſhall you draw water from out of the Well of Saluation.

Zachar.

Zach. 13.

At that time shall the house of Dauid, and the Citizens of Ierusalem, haue a free and open Well against sinne and vncleannesse.

Marke 16.

Who soeuer beleeueth, and is baptised, shall be saued.

Acts 2.

Peter saith, repent, and let euery one bee baptized in the Name of Iesus Christ our Sauiour for the remission of sinnes,

Iohn 20.

Christ saith to his Apostles Receiue the holy Ghost: whose

whose sins you forgiue; they are forgiuen.

Mat. 26. Christ saith, This is my bloud of the new testament, which is shed for many for the remission of sins.

BEcause oftentimes tribulation and griefe is so great and sorrow with the combate of death so ouertakes vs, that we cānot hastily, and in such great weakneſſe, remember our selues of any sentence or example; and that a man begins often to despair whether God hath forgiuen him his sinnes, and will be mercifull to him and if Christs bloud especially bee shed for him also:

so: there hath the Lord, of his great loue, not onely giuen vs his holy promise, and set downe comfortable examples especially the holy and worthy Sacraments; that is to say Baptism, and his holy Supper: which hee hath instituted and ordained for remission of sinnes, especially to all them that are baptized in his bloud, & absolueth euery one of all their transgressions, that he may bee sure he is also cleare thereof in heauen before the face of God; and feedeth euery one seuerally with his Body and precious Bloud, to the end hee may bee assured, Christs Bloud was shed for his sins, and his Body offred vp also

for

for his mis-deeds, and giueth the same to euery one that receiueth the same (in true Faith, acknowledging his sinnes, and in good pretense) all and whatsoeuer hee hath earned and obtained with his Obedience, Death, and Passion.

With this holy Sacrament should wee admonish and comfort our selues, when sorrow, and the combate of death is at the greatest, that wee cannot remember any thing else; and thinke and say thus much in our hearts: I am baptized; whereby God the holy Trinity, hath made an euerlasting couenant with mee, that he will be and continue my GOD, & hath not

not grounded the same vpon my goodnes, but vpon his infinite mercy, the merits of his onely Sonne, and vpon the grace and power of the holy Ghost. So am I absolued through Christ, and haue oftentimes receiued the holy supper of the Lord according to his institution: therfore I am certaine of the forgiuenes of all my sins, Gods grace, and saluation of my soule.

For, if the euerlasting mercifull God, and my Lord Iesus, with the holy Ghost, would not haue mée saued, or, taken me to mercie, he would not haue suffered mée to be baptized, or called me to his Kingdome through his holy Gospell, nor let mee so often

receiue

receiue the holy Sacrament.

Therefore should we haue these worthy Sacraments in great estimation, and often resort to the holy Communion of our Lord, vsing the same in right worthynesse for confirming of our faith, and comfort against sin, & the wrath of God in our last end.

A Prayer.

O Thou euerlasting, true mercifull God and Father, I thanke thee through Iesus Christ thy deare Son, in ỳ power and vnspeakable sighing of the holy ghost, that thou hast suffred mee to be baptized in the name and power of the holy Trinity, and taken me vp for thy child and through power of ỳ keyes hast absolued me from all my sinnes, and fed me with the body and bloud of thy deare Sonne, for the strengthening of my faith, and forgiuenesse of all my sinnes.

And I pray thee, dear Father,

ther, that thou wilt vphould me through thy holy Spirit, in true faith and cõfidence to my end, that I may sleep in peace like to holy Simeon, and rise again with the righteous to euerlasting glory, through Iesus Christ thy dear Sonne, our only Lord and Sauiour, Amen.

A prayer to bee said, when a man will receiue the blessed Sacrament of the Body and Bloud of Christ.

O LORD IESVS CHRIST, thou liuing Sonne of God, which before thy Death & Passion didst

dioſt inſtitute and ordaine to all Chriſtians a new Teſta-ment of the moſt worthy Sacrament of thy moſt holy Body and Bloud: which I poore ſinner am not worthy to vſe, or take thy holy Body and Bloud into my vncleane mouth, or vpon my ſinnefull tongue: and that thou, being ſo great a Lord, ſhouldeſt come vnder the couer of my houſe, or into my vnpro-fitable Bodie, I am (alas:) not worthy. But I pray thee (O deare GOD and Bro-ther open thou my mouth, touch thou my tongue, and purge thou my heart from all ſinnes, and make mee thy poore ſeruant worthy of thy moſt holy Teſtament, that I may

may receiue take, and vse, thy most worthy body, and pure deare bloud of thy Sacrament, to the health and saluation of my soule, strengthning of my faith, amendment of my life, in burning loue towards thee, true loue towards my neighbour: and bring mee to euerlasting life Amen.

A Praier of Thanksgiuing

O Almighty and euerlasting God, I praise and thanke thy godly mercifulnesse, that thou hast fed me with the flesh and bloud of thy only Sonne Iesus Christ, my Lord and Sauiour, and

doe pray thée most humbly, thou wilt with the Holy Ghost so worke within me, that I which haue receiued this blessed Sacrament with the mouth, may also with cõstant faith, conceiue and alwaies keepe fast thy godly grace, of remission of sinnes and iustification with Christ which is therein shewed and promised, and euerlasting life through our Lord Iesus Christ thy deare Sonne, who with thée in vnitie of the holy Ghost liueth and raigneth, one true God for euer and euer,

Amen.

A godly confession of the deare and worthy man M. Iohn Stoltz.

My sinns doe trouble me.
Gods grace toyeth mee.
Two things know I,
A poore sinner am I,
God is mercifull:
The first, acknowledge I;
The second, beleeue I.
O God bee mercifull to mee poore sinner.
God giueth.
Christ meriteth.
Faith conceiueth.
Workes doe witnesse.

Come to helpe mee, thou good God; weake is mans helpe in time of need.

Esay 42.

The bruised reed shall he not breake, & the glowing tow shall he not quench out. O Lord strengthen & increase our faith, Amen.

Of Gods gracious and euerlasting Prouidence and Maintenance, a most true comfort.

Psalm. 37.

WHEN I haue but thee (my Lord Iesus Christ) I care not for heauen or earth. When my body and soule faile mee, yet art thou alwaies God, the comforter

comforter of my heart, and portion.

Zachary 12.

OVer the house of Dauid and ouer the Citizens of Ierusalem, will I powre out the Spirit of Grace, and of Prayer, for they shall looke vpon mee, whom they haue pierced.

HEere doth the Lord promise to send his Holy Ghost to vs powre sinners, as Saint Iohn in the 15. and 16. Chapters, often maketh mention of this promise: for because wee are weake and of little faith, when sinne and Gods wrath doe terrifie vs, to the end our faith cease

not then shall the Holy-Ghost (as a true Comforter) strēgthen and comfort vs, and bee witnesse to our hearts, that our sinnes be forgiuen, and that we are in grace, and the children of GOD, and shall help vs to sigh and pray with vnspeakeable sighing.

Therew thall also shall the Holy-ghost for the comfort & strengthening of our faith, admonish and shew vs the holy wounds, whereby we may acknowledge, that hee was wounded & pearced for our sins, and his blood shed for the clensing and washing away of all our sinnes.

II.

II. Esay 54.

SHaue I sworne, that I will not bee angrie with thee, nor yet rebuke thee: for the Mountanes shall remoue, and the hills shall fall away; but my Grace shall not goe away from thee, and the Couenant of my Peace shall not fall away, saith the Lord thy compassioner.

GOd the Almightie hath (through Christ, his best beloued Sonne) erected a Couenant of peace with vs, and confirmed the same with an oath, That if we do beleeue in Christ, he will not punish, nor yet condemne vs for euermore, but continue

our deare and louing Father eternally.

Such promise is so certain, that the mountaines shall fall down; yea heauen and earth shall passe away, before such words faile.

A very glorious and comfortable cause doth the Prophet set hereunto. The Lord thy Compassioner hath sayd; that is, God is so mercifull that hee will not condemne you for your sinnes: Whosoeuer beleeueth in Christ with a faithfull heart, shall rest in grace, and he will for euer release and helpe him out of all misfortune.

III.

III. Esay 45.

Feare them not, thou shalt not bee ashamed. Bee not weake, for thou shalt not bee mocked.

THESE are faire and comfortable words. The Holy Ghost seeth how flesh and bloud doe torment vs Christians; for although they haue exceeding promises, and sure comfort, yet is this weakenes continually by it, that their hearts bee fearefull, and weake. They are astonished at the diuels power, and are afraid by r[illegible] their vnablenesse; for because examples doe stand before our eyes,

how God doth sometime let the godly fall, therefore feare they the like will happen vnto them: but God comforteth them, they shall not bee ashamed nor mocked: that is, God will not let them die or perish in their sinns, but he will redéme them & helpe them for euer. For, to bee ashamed, is nothing else in the Scripture but when hope faileth and is in vaine.

So the Rich man hoped in his mony & goods, but he was ashamed therby: for a thousād things may happen to them, where neyther money nor goods will helpe at all. So must they be ashamed, who hope vpon Idolatrie, & their owne goodnesse. But they which

which set their hope to God, that hee will, for Christs sake, be mercifull, and helpe: and saue them, this hope is sure, and letteth them not be ashamed. So did Dauid comfort himselfe, Psalme 31. Vpon thee doe I trust, let me not bee ashamed, release mee through thy righteousnesse.

III. Esay 54.

Thou shalt bee prepared through righteousnes. Thou shalt be farre from force and wrong, that thou needest not bee afraide thereof, for it shall not come neere thee.

Heere

HEere muſt thou not apply theſe wordes, feare, wrong and feare, temporally; for with Chriſtians heere it ſhall not be otherwiſe, but that they ſhall bee oppreſſed, and ſundry wayes made afraid, as Experience ſheweth. And Chriſt ſaith, In the world you ſhall haue ſorrow.

But the Holy Ghoſt ſpeaketh of Feare, Wrong, and Feare, that is euer and eternally; from which Chriſtians are ſet free away through remiſſion of ſinnes (which they beleeue through Chriſt) for they know that GOD is their Father: although he let them ſuffer corporally, they comfort themſelues with his helpe

helpe and grace, and know: whilest they haue Christ, they cannot misse.

V. Esay 49.

Sion saith, The Lord hath forsaken me: The Lord hath forgotten me. Can a woman forget her Childe, that shee take not pitty of the sonne of her body: and although shee should forget it, yet will I not forget thee: Behold I haue marked thee in the very hand.

When the Lord God a little suffereth vs to fall into apparent need, crosse, and sufferance, and helpeth not quickly: then faileth often-times our comfort, and we thinke God hath forgotten vs. In

such

such tribulation, hee sheweth vs a comfortable Image to look vpon, and to learn therby to strengthen our faith.

Thou art (saith he) a father or mother, & hast louing children: tell mee if thy child should bee for a while from thee, couldest thou forget it? Oh no, it is impossible for any y are in their right wits, or that haue any reason or vnderstãding: for children come from the heart, and goe to the heart againe.

But to me, saith the Lord it is more impossible, for my heart is not so fickle as mans neither is my grace so short or narrow.

I haue an eternall grace and mercy; therfore can I as

as little forget my Christias as mine hand, they are noted in my hand.

I thinke on them continually, they are alwaies before my godly eies, that I must see them, and cannot forget them yea I doe vphold them also, through the right hand of my Righteousnes, so that no man neither Sinne, Hell, Death, nor Diuell, can by any meanes pull them out of my hand.

VI.

VI. Psal. 8.

Thou hast put all things vnder his feete.

WEe poore Creatures are afraid of this vile naughty world, the Turke, Death, and his beggerly sicknesse, and of the very diuell, and are afraid of his tyranny and hellish power, which is naturall: but when wee acknowledge our Lord Iesus Christ, & what power and might hee hath, wherefore need wee be afraid: As the Church singeth very comfortably out of the sixe and fortie Psalme.

If

If all the world fell diuells were,
and would vs all deuoure:
yet need we not them for to feare,
of vs they haue no power.

For this Champion, which is alwaies our Sauiour and Emanuel, is alwaies by vs, and hath such power to defend vs, and to vphold vs, that hée will be our stedfast Rock and Bulwarke against all our Aduersaries, sinne, death, and the Diuell, and preserue vs euermore: for God the Father hath put all things vnder his féete.

And this saying must not bée vnderstood of Sheep, Oxen, wilde beasts, and Fishes of the Sea, but by this word (All) vnderstand all Diuels, all hellish rabblemēt, Turks, and

and Heathens: In ſumma, the very gates of Hell, all ſickeneſſe, Plague, Peſtilence, &c. is all put vnder Chriſts feet, that is to ſay, vnder his power.

Therefore is it a ſure comfort vnto vs, that we haue a ſtrõg couragious Lord to defend vs. For all the Diuels (how horrible ſoeuer they ſeeme) with all their armies and helliſh power, are not able to make a Chriſtian die, without the will of the Lord Jeſus Chriſt, they muſt all acknowledge him to bee the Lord, and bow the knee before him. They dare not once ſtirre, except it be his will; much leſſe, ſeeing he hath with his owne blood bought

vs

vs to his euerlasting Kingdome, and will not hinder vs of our saluation.

This comfort should euerie Christian be sure of, that hee may say, I beleeue in Iesus Christ our Lord, &c.

I am certaine that Iesus Christ is Lord of heauen and Earth; yea, of all in the water, in the depth of Hell: that he hath all in his hands in his power and command, in such sort, that all the Diuels, Hell, and Death, how raging soeuer they bee, cannot croke a haire of mee, or of any member of Christ.

Also, all diseases, sickneſſe, or pestilence, without his wil cãnot poyson one little veine in mee: But if it doe happen

pen with his will, then must it not bee hurtfull vnto mee, but a furtherance & seruiceable to my saluation.

A Prayer.

O My God, my Lord, and Father, shew vnto my poore soule, that it may perceiue thou art my rocke, bulwarke, shield, towre, treasure, defence, trust, helpe, refuge, protection, and goodnesse; that I in this my great néede and tribulation, may, through thy godly grace, haue help and assistance against my aduersaries, and bee preserued for euer.

Lord, vpon thée do I trust, let

let me neuer be ashamed.

Into thy hands, O Lord I commend my Spirit: O Lord, thou true God, release thou me, Amen.

General comfortable Sentences; wherewith a man may comfort himself with Gods eternall preseruation.

Esay 41.

THOV shalt be my seruant, for I haue chosen thee, and cast thee not away. Feare not, I am with thee. Goe not aside for I am thy God

God, I strengthen thée, I helpe thée also, and I preserue thée through the right hand of my Righteousnes.

Esay 43.

Feare thou not, I haue redæmed thée, I haue called thée by thy name, thou art mine.

Psalme 31.

Lord, on thée doe I trust, let me neuer bée confounded, deliuer me through thy righteousnesse.

Item.

Be comforted and not dismayed, all you that tarry for the Lord.

Psal.

Psal. 32.

The Ungodly hath many sorrowes, but he that trusteth in the Lord, shall be compassed with goodnesse.

Psal. 91.

Though a thousand fall at thy side, and ten thousand on thy right hand, yet shall it not touch thee.

Psal. 91.

Upon the Lion and Adder shalt thou goe, and tread upon the young Lion and Dragon.

Psal. 23.

Goodnesse and mercifulnesse shall follow mee all my life

life time: and I shall dwell in the house of the Lord for euermore.

Iohn 14.

In my Fathers house are many dwellings: if it were not so, I would haue told you: I goe hence to prepare the places for you.

Iohn 14.

I will not leaue you fatherlesse: I liue, and you shall also liue.

Iohn 14.

I will come againe, and take you vnto mée, that you may be where I am.

Iohn

Iohn 12.

Where I am, there shall also my seruant be.

Item.

When I shall be lifted vp from the earth, then will I draw them all vnto me.

Iohn 10.

I know my sheep, and am knowne of mine: and no man shall pull them out of mine hands.

Rom. 8.

If God bee with vs, who shall be against vs? who also hath not spared his onely son, but hath giuen him for vs, how can hee not but giue vs

all with him?

Rom. 8.

I am sure, that neither death nor life, neither Angell nor principality, nor power, neither things present, nor to come, neither height, nor depth, nor any other creature can separate vs from the loue of God, which is in Christ Iesus our Lord, Amen.

A Praier.

LAud, praise and thankes, bee vnto thee, my Lord Iesus Christ, for thy holy incarnation, for thy martyrdom and bitter passion; out of which I acknowledge, that thou

thou art my Redæmer and Sauiour; and do beléeue, that thou hast ouercome sin, death hell, and the diuell, that they cannot hurt me. With this onely do I comfort me: hereupon build I: there standeth my hope, there will I bee found. Onely bee gracious and mercifull vnto me, as I doubt not of thy sure promise O Lord, let mee not sink or despaire in this my great tribulation and necessity, but preserue mee happily by such sure comfort, Amen.

Esay 49.

Thou shalt vnderstand that I am the Lord of whom they shall not be ashamed, which tarry for me, &c.

A comfort for poore sicke people, which are troubled by reason of their grieuous sicknes.

Psal. 118.

THe Lord chastiseth mee, but giueth me not ouer to death.

Psal. 119.

It is good for me that thou hast

haſt chaſtiſed me, that I may learne thy Lawes.

WHen any outward miſfortune, croſſe or ſickneſſe falleth vpon vs, then are wee ſundry waies aſſaulted: wee behaue our ſelues impatiently, and do complain and weepe for it. Such impatience is a great torment to a chriſtian: for, when the diuell can doo nothing elſe on him, then commeth he with impatience, that many in their miſeries doo ſnarle and powt.

But if we could remember this onely word, as Dauid ſaith, It is good, Lord, that thou haſt chaſtiſed mee; we ſhould rather weepe and cry

when we are without crosses sickneſſe, or other aduerſity. But, what profit or goodneſſe this Croſſe is of, ſhould euery Chriſtian earneſtly thinke on in all his temptations.

The chiefeſt profit of the Croſſe, is this: Firſt, that thereby fleſhly luſt and deſire may be hindred, that it be not laſciuious, and throwe vs not into damnation, as our neereſt enemie which wee daily carry in our boſomes: for, as a man muſt ſpurre a Horſe, and hold him with the bridle, and bring him forward, Pſalm. 32. ſo muſt the Lord God alſo ſpur and bridle our olde Adam through the Croſſe; without which

which correction, wée shall neuer come there, whereunto wée through the Crosse haue cause.

2. Then shall wee thereby be driuen to the Word, and to Prayer, and brought also to be penitent, as the Prophet Esay saith; Onely mischance and tribulation teach vs to mark the Word; or (as Dauid heere saith) Thou hast chastised mee, that I might learne thy lawes.

3. If it should alwaies be with vs according to our own carnall wils, then should we be proud and insolent, &c. But when God catcheth hold on vs with sicknes or any other crosse, then we acknowledge our disability.

4. We shall bee thereby occasioned to esteeme and acknowledge Gods gracious and almighty helpe; that hee is to vs a Rock, a Bulwarke, Defence, Protection, Helpe and Strength in all our need and necessity; without which gracious helpe, wee despaire of all things, and must bee without comfort. Now, when the diuell with his poison, pestilence, and beggerly sicknesse, is worst-minded towards vs, and scattereth his plagues and sicknesse among vs, yet then haue wee Christians, GOD for a sure comfort: wee are vnder his godly protection & defense & do trust alwaies on Gods helpe; therfore shall we neuer

be

be ashamed.

5. Then, when wee haue obtained and gotten GOD's helpe, others shall in like maner be therwith strengthned and comforted, that they in all their tribulation and need, may set their comfort and hope on the Lords gracious helpe.

6 Although the Crosse do bring such profit, that many more causes might be rehearsed; yet the greatest comfort vnder the Crosse is, that wee be thereby assured, that wee are the children of God for euer, and so shall remaine; seeing that euery father correcteth his deare childe, if hee take it vp (to the end it may bee kept in kindly obedience)

Hebrewes 12. Prouerbs 20.

And heere it goeth after the common Prouerb, as often as the honest Parents do say before their Children.

O deare Rod,
Thou makest me good;
Thou makest me gentle to be
That the Hangman,
be not troubled with me.

Such causes, how fatherly soeuer our Lord God meanes that he layeth so many kinde of crosses vpon vs; and wt all, the great bountifull goodnesse and profit that the same tribulations bring vnto vs, let vs earnestly thinke vpon, when we are in misery sickneſſe, or other calamities

and

and not murmure against GOD: for he knowes his creatures best, and can tell what is good and profitable both for soule and body. So did the Lord Jesus well see before, the tribulatiō that his Disciples should haue after his death and passion: but he comforted them, Iohn 16. It is good for you that I goe hence: for, if I goe not, the Comforter will not come to you; but, if I goe hence, I will send him to you.

Therefore should wee set our will to GOD's will, as Syrach in the 2 Chap. admonisheth: My Childe, if thou wilt bee Gods seruant, then prepare thee to tribulation: leane thou vnto God, and shrinke

ſhrink not, that thou maiſt bee alwaies ſtronger. Suffer whatſoeuer happeneth vnto thee, and bee patient in all thy troubles: for, like as gold is tried in the fire; ſo ſhall they whom God pleaſeth, bee tried through the fire of aduerſity.

I.

Againſt the firſt aſſaulting vnder the Croſſe. God eſteemes vs not

Eſay 27.

I The Lord do keep my vineyard, that is my Chriſtiãs & water it quickly, that his leaues dow not wither: I will preſerue

preserue it day and night.

Heere doth God the Lord comfort vs, that his Christians should not bee grieued with the Crosse: for, he compareth his Christendome to a pleasant Vineyard that standeth open on all sides, that euery one may come in; and no man keeps it, but lets it ly yea, that it wants raine, and all will wither and bee dry. So doo wee also thinke vnder the Crosse, that God careth not for vs, else should wee bee better. But it is certain, that God himself wil be guardian ouer his Christians, and will send them the rain of grace & comfort in al their temptations, as he heer saith; I the Lord doo keep it, and will quickly

quickly water it. I will keep it both day and night, that no man hurt it: that is, my Christiã shall not meet with any euill, so graciously will I watch and ward them. But how is such watching and warding, and yet a man doth not see it.

Although it seemeth, God hath no great respect with his guarding of temporal things, and whatsoeuer is corporall (whilst they belong not to his kingdome, yet must ẏ world and the diuell let it alone, and not do all things as pleaseth them. seeing the haires of our head are numbred: As wee haue an example thereof in Mat 8. that the diuell, without Christs leaue, could not goe into

into a filthy swine. And such doo the Hiſtories ſufficiently shew. But the right guard and protection of vs Chriſtians, goeth inwardly to the heart; which, God with his holy Spirit and Word puts into vs, and day and night kæps vs, that ſin growe not quite ouer vs, and that Satan be not too mighty for vs.

Of ſuch guard ſpeaketh hee shortly after. The ſin of Iacob ſhall thereby ceaſe, that is, through the Croſſe God defends vs againſt ſinne, and mortifieth the old Adam.

Many a one doth lie in his bedd; who, if he were well would doo all miſchiefe. Many a one hath another aſſaulting, which driueth him to Ser-

Sermons and Prayers, and to amendmēt of his life; who if that were not, would care nothing at all for God or his Word.

Against such assaulting, should we earnestly think vpon this defense of our Lord God: for the world doth not see it, and the christians also sometimes do forget it in their need, and think, God doth not regard them, he hath forgotten them. So did Dauid comfort himself, Psalm. 32. Thou art my defense: thou wilt keep me from sorrow.

A Prayer.

LOrd, thou keeper of Israel, which dost neither slumber nor sleep, and hast promised to thy faithfull ỹ lift vp their eies toward heauen to thee & tarry for thy godly grace, comfort & help, that thou wilt keep them day & night in their tribulations, and with the comfort of thy holy Spirit wilt moisten their hearts, and graciously accept of them, which is easie for thee to do; I pray thee, let mee not forget thy watching and warding in my aduersity nor bee weake in mine owne cause; that thou wouldst keep me from trouble. O keep me from

from all tribulation. O keep me from all euill. O keep my soule, and deliuer me: let me not be ashamed. O keepe thou my going out, and comming in, both now & for euermore, Amen.

II.

Against the other assaulting, God is our enemie.

Esay 27.

With me is no anger

Lamen. 3.

The Lord troubleth, but he hath compassion again, according to his great goodnes: for hee vexeth not nor troubleth men from his heart.

O God, whosoeuer could beleeue this, should yet bee merry although he were ill. But all sorrows and complaints come of this, that we think, God is angry with vs Therefore he giueth vs in Esay a pleasant similitude: I cannot be so angry with my Vineyard, that is with my christians, because I attend the same so diligently. It is a deare Iewell vnto me.

Therefore doe I dresse it, I hack it, I cut it; not that I hate it, but because I loue it, and will further it, that it bring forth fruit; which otherwise

therwise would not come forth, if I should not in such sort hack it, and cut it: for although it seem not friendly, that the hedger standeth ouer the Vine with his knife, and cutteth it, hath the Mattocke in his hand, and heaweth it with all his might, yet is it but for the good of the Vineyard, that it beare the more fruit.

So shall you, my deare Christians, saith the Lord, vnderstand it so likewise, and hold it for a certaine, that I loue you, Prouerbs 3. when I come ouer you with the Crosse, with the Vine-hook and Mattocke, cut and hack you.

Another fine similitude giueth

giueth he afterward of plowing, in chapter 28. Hearken with your eares, and heare my voice: When a husbandman breaketh and ploweth his field, it seemeth that hee doth much harme, especially when hee oftentimes in the yeere, yea, three or foure times, turneth it ouer, and ploweth through the same. Wherefore doth hee it? It goeth heere after the common Prouerb; The fourth kinde bringeth the fourth Sheafe.

Therefore doth hee not let it rest after plowing: but when hee hath plowed thorow his field, hee soweth it; then followeth faire and goodly fruit. So, saith the Lord

Lord GOD, dw I also. I plow you with the Crosse, and send one thing after another; now pouerty, then sickenesse, &c. which doth grieue you: but it proceedeth not of anger, as if I were your enemy: it is done for your good, that the stones and rocks may be rooted out, and the ground made ready for fruit. Therefore doe I chastise you thorow right and doctrine.

Likewise doth Ieremy in this place also comfort: The Lord troubleth me, &c. For that is his worke, as Psalm 4. saith. He dealeth strangely with his Saints, he thrusteth them first into hell, and lets them come into need, before

he

he do help them out: he lets one be first sicke, before hee make him whole.

But, in such Crosse and Tribulations, doth he leaue them helplesse? No; but hath such a heart as is full of loue and compassion. Therefore is hee mercifull againe according vnto his great goodnesse; and sheweth himselfe like a helpefull GOD, and beareth a fatherly heart toward vs. For, like as a father doth carry an heart towards his deare childe, in that he restraineth him, to the end he come to goodnes, and may see both ioy and honesty in him: so is GOD's heart towards vs also, that he vexeth not, nor troubleth vs

men

men from his heart, but that he may preserue vs his deare childrē to his glory, kingdom and euerlasting life,

Heereof hast thou a fine example of Ioseph, who praied a long time: hee was guiltlesse, and cast into prison. God heard him not so soone, else had he come home to his parents, and bēn a poor shepherd all his life time: but afterward God took pity of his misery, released him of his imprisonmēt, and made him a great Prince ouer all the Land of Egypt.

So will God also dow with vs his deare children: a certaine time will he leaue vs, to bee troubled in misery: but afterwards will he accept of

vs

vs, and take pity with his e-uerlasting mercy, will per-fectly reioyce vs, preserue and bring vs to euerlasting glory.

A Prayer.

O Lord God, heauenly fa-ther, which of thy fa-therly well meaning, wilt kéep me thy deare childe heer on earth vnder thy rodde, to the end I may bee like thine onely Sonne, both in passi-on, and afterwards in glorie I pray thee comfort mee in my tribulations and crosses, with thy holy Spirit, that I despaire not; but according to the promises of thy Sonne doe take sure holde of this

comfort, that the crosses of me and all faithfull, be but a little, and that thou wilt with thy grace, accept of vs againe in our troubles, with euerlasting pitty, that euerlasting ioy may follow; That I (through this hope) may with patience ouercome all misfortunes, Amen.

Lamen. 3.

It is a precious thing for a man, that he carry the yoke in his youth.

MAny a one doth GOD lay his crosse and yoke vpon, betimes in his young bloud and youth.

Al-

Although our flesh and blood doe thinke for it, and would gladly forbeare it, yet should wee know, that it is a costly thing for a man, that he be exercised from his youth under the Lords yoake, and bee rocked with the deare Crosse, for thereby teacheth he, not onely to esteeme much of Gods help, but also to thanke God from his heart: for his gracious care hath kept him therby from so many terrible sinnes (which the Aduersarie in his youth did trouble him with.) And because hee is from his youth vsed to the Crosse, therefore is hee patient, for he knoweth well, that he shall find no better life here. Therefore hath

hée is minde and longing to another world, and occasioned to pray vnto GOD for the gracious comming of his kingdome.

For such and the like causes, will GOD preserue vs alwaies vnder his yoake.

For when one crosse is scant past, there cometh soone another. And héere must I tell an example of a christian Pastor and Preacher, which soone after the beginning of the Gospell, did preach in the precinct of Weida. This honest and godly man (without doubt) loued the Lord God, and his holy Word entirely therefore was the Diuell his sore enemy. And GOD the Lord (through many afflicti-

ons)

ons) did trie his faith.

For first, not onely hee, but his whole houshold, wife, and children were taken with a long lasting sickenesse of the French disease, of which his wife and children died. Not long after, the horrible plague of Pestilence fell upon him: in the time of which sicknes the wilde-fire kindled in one of his armes, that hee was forced to have the same sawed off: and was afterwards bereaued of his senses, that he was kept in chaines. Upon whom the Lord shewed himself so gracious and mercifull that he gat his senses againe But shortly after, when hee found himselfe very ill and weake, he called on his deare

God, with these and such like words.

O Deare God, I thanke thee for thy gracious helpe, and euerlasting Redemption, which thou hast shewed to mee poore sinner through thy deare Sonne Iesus Christ, and let so happen vnto me, that thou mightest preserue mee in the same thy euerlasting grace and mercy. Oh, how many tribulations and sicknesses hast thou layd vpon mee from my youth, hast visited me with ỳ French disease and Pestilence, hast let my wife & children die, sent the wilde fire into my arme, to bee bereaued of my wits

and

and memorie, and haſt giuen mee the ſame againe: O my deare GOD, what wilt thou doe more with me, and what is thy pretence?

Euen at that houre, as he thanked his deare GOD for his euerlaſting helpe, that hée had ſo heartily accepted of his ſoule, and yéelded him further to GODS will and pleaſure, without doubt for diſſoluing of this life, praying with Saint Paul with his heart, the falling ſickneſſe tooke him, by the meanes whereof hé departed out of this life, but was perfectly heard.

As God now dealt with this Chriſtian, in ſending

him one ſorrow after an o-ther: Firſt, on his wife; then ſhortly after vpon his children, and his owne bo-die. &c. So will hée often-times do with his Chriſtians in this life, from their youth, and it ſhall ſtand vs in good ſtead. For, nothing can bée damnable to them which bée in Chriſt Jeſus.

This ſame is ſomewhat a horror for our ſenſes to hear. but a Chriſtian ſhould yéeld himſelfe with patience vnto Gods will and pleaſure, as this Chriſtian man did. For like as the Lords yoake is a very coſtly thing ſo againe is it alſo a coſtly thing to beare the ſame with patience, and tarry for his helpe.

There-

Therefore, whosoeuer is subiect vnder the Lords yoke and crosse, let him here learn with the Prophet Dauid, to comfort himselfe, and to pray thus:

O deare God behold how I am here in subiection vnder thy yoke, with many miseries and troubles. I know (if it be thy will) that thy right hand can turne away all. But if it bee not thy godly pleasure to helpe mee bodily (as thou knowest what is best) then giue mee the comfort of thy holie Spirit.

I reioyce, and am glad of thy goodnesse, that thou hast respect of my miserie, and knowest my soule in aduersi-

tie, Psalme 31. I hope vpon thee, for thou art mercifull.

My heart reioyceth, that thou so willingly helpest.

Therefore (O deare God) although thou kill me, and let me die vnder thy yoake and crosse, yet will I not doubt nor despaire of thine euerlasting helpe.

A Prayer.

O Lord Iesus Christ, the flesh is weake, and vnpatient. O deare Lord, burne hew, strike, and plague me how thou wilt; I onely pray thee for patience and meekenesse, Amen.

III.

III.

Wherefore God layeth the Crosse vpon vs

Esay 48.

Behold, I will cleanse thée but not as siluer, but I will make thée selected in the Furnace of affliction, for my sake will I doe it.

WE poore Creatures haue often gone away from God, and forgotten him. Therefore it is needfull that he do cast vs into the melting Ouen, like vncleane and falsified siluer, to be clensed and purified, to the end hée may againe haue a pleasure and delight in vs: And so wée, deliuered from sinne, and

and comme againe into the feare of God, may keepe his word.

This is (for all that (no euill thing, but the chiefest pretence and meanes, that God spareth thy Soule, taketh a while thy body, thy goods, wife, and children, &c. Therewith hee thrusteth thee into the furnace of affliction that thou maiest therby learn to acknowledge thy sinnes, to be sorry for them, to humble thy selfe before GOD, and pray for Gods grace, &c whereas otherwise (if thou diddest not sticke in this furnace (thou wouldest alwaies goe forward in sinn, and more and more fall into damnation

But now, whilst thou dost con-

conuert, God hath a liking to thee, and taketh thee a-gayne to his mercie, for his Names sake, that is, onely therefore, that he will through Christ be mercifull vnto vs, to the end wee acknowledge his Name and Mercy, and praise the same.

1. Cor. 11.

When we are iudged, then shall wee be chastised of the Lord, that we be not damned with the world.

HEere doth Saint Paul shew the cause why God doth lay the crosse vpon his people.

He doth the same, that we may attaine vnto his holines

For

For it is certaine, if GOD should giue to vs all that wée would willingly haue, wée should bée safe, and haue no regard of our sinnes, neither think on the Word or Prayer.

But when all goeth ouer and ouer, and now one affliction, and then another happeneth, then hath a man cause to hasten, not only to prayer, but also to thinke, how wee with our sinnes haue well deserued such correction: And therefore henceforth to prepare our selues more earnestly, for amendment of our liues: As it is sayd in the Epistle to the Hebrews: Our Father in Heauen doth chastise vs for our good, that we

we may attaine vnto his holineſſe.

A Prayer.

O Deare and heauenlie Father, who of thy well meaning and loue, to keepe mee vnder thy childely obeyſance for obtaining of thy holineſſe, and to make mee ſelected, haſt laide ſo manifold corrections vpon mee: Take pitty on my Soule, and come to help me in theſe mine afflictions, occurrences, and temptations of the raging Diuell. Deliuer my ſoule in this great neede from the helliſh dogges, Amen.

Lam-

Lamen. of Ieremy 3.

It is a costly thing to bée patient, and to tarry for the Lords helpe.

MAny men do often fall vnder the crosse, into Impatience, and Despaire for they know not yet what ỳ good God meneth towards vs with the Crosse: and this impatience is a great affliction of the Diuell, by which the vnfaithfull are brought, either to seeke meanes that bée forbidden, or through despaire (when a bad conscience méeteth with it) do run their owne heart out, doe poyson, drowne, hang, or kill themselues, &c. for they haue no com-

comfort in their harts. It fareth with them, as the Prophet Micheas in the 7. Chap. saith, When the day of thy Preacher commeth, they shal not know what to do.

Against such afflictions doth Ieremy here strengthen vs: O (saith he) what a terrible & woful thing it is, when a man Will not acknowledge, what a louing heart God hath towards him? Hee begins to be impatient, murmureth against God, and despaireth: against which, if any do think thus in his heart, I know I haue a mercifull God in heauen, who esteemeth of me, as of other his deare children; and will through these my afflictions, sickneſſe, woes,

and

and miſeries, &c. put mee in minde of my ſinnes, and admoniſh mee to repentance, that I may bee more godly, and ſhall keepe mee from ſinne: These are precious and happy thoughts, for they are the comfort of the Holy Ghoſt, and worthy to bee praiſed.

For whoſoeuer hath ſuch thoughts in his heart, is patient vnder the Croſſe, ſeeketh helpe by GOD with prayer, and hopeth for the Lords gracious houre of helpe, and is of ſure hope that it will come; if not corporally, yet the Lord will perfectly heare him: Therefore tarrieth hee for his helpe with patience.

So

So did the Prophet Abacuk comfort in the 2. Chap. The promise shall bee yet fulfilled in due season, and lastly come to light, and not tarry away. Though it linger, tarry you: it will surely come, and not stay.

A Prayer.

O Heauenly Father, giue mee thy holy Spirit to strengthen mee, that I may beare thy will with patience, that beth in good and euill, I may alwaies breake my will, offer and mortifie my self, and not murmure against thee, although I thinke it goeth otherwise with mee, then I gladly would; I would

would rather that it went alwaies after my will, that I might bee without crosses: but O Lord, doe thou thy will vpon me, and giue me obedience and patience in all crosses and afflictions, Amen.

IIII.

God will also deliuer from the Crosse.

1. Cor. 10.

GOd is trusty, who will not let you be tempted aboue your abilitie, but maketh the temptation to get an end, that you may beare it.

Heere

HEere doth Saint Paul encounter with two great afflictiõs which greatly hinder our faith, especially when we grone & lie bedzed: The first, that we thinke the Crosse to be heauy, and too great, and feare we must vnder it goe to the ground: The second, that we see no way nor meanes whereby wee may be holpen; then we make account we are vndon and begin to doubt & despaire. Therfore doth Saint Paul heere comfort vs: why should you so despaire vnder the crosse? you haue yet a true mercifull God, which laieth vpon no man more then his ability, yea, hee himselfe giueth

ueth ſtrength and power to them which bee not able, and maketh, the affliction a gracious meanes and end, that how heauie ſoeuer the ſame ſeemeth, yet thoſe which are his, doe goe through with it, and beare it: for the croſſe is to a Chriſtian but a light burthen, and a light yoake, Math. 11. vnder which the Lord himſelfe did put his godly arme, necke and ſhoulders, and will comfort them, as hee promiſeth, Eſay 51. 1, euen I am your Comforter, &c. And how long or endleſs the croſſe ſeemeth to our vnderſtanding, yet ſhall there be a happy end, and but a ſmall thing, as the Lord himſelfe reckoned his ſuffering, that

it

it was but little, Iohn 16.

So also the Lord GOD comforted his Christians: Yet a little while, then shall my anger for thy sinnes, and my displeasure haue an end; Esay 10. Heere doth the Lord giue a fine comparison, Iohn 16. of a Woman in childe-bed, with whom it seemeth also, as if the Crosse were importable, both Mother and childe must goe together. The poore woman can doe no more, but yeeldeth her selfe in such smart and deadly paine, vnto Gods will and pleasure, and saith: Whether I liue or die, I am the Lords.

Now when the paine is at the greatest, and no power more

more to beare: behold, it goeth then after the common prouerbe, Where mans helpe endeth, there Gods helpe beginneth, It is but for a little time, and then in stead of death, two liues are brought into the world, and the woman thinketh no more on the paine, for great ioy that shee hath brought a merry birth into the world. Likewise should wee also comfort our selues, that it is but a while, then shall Gods helpe bee vnto vs, and in stead of sorrow, ioy and comfort shall bee found.

A Prayer.

O Thou moſt true and good Lord GOD and Father giue mee, for thy Son Jeſus Chriſts ſake, through thy holy Spirit, a ſtrong truſt in thee, that I may aſſure my ſelf, and goe through with all the afflictions of the Croſſe; and ſtedfaſtly beleeue (although the Croſſe to my thinking, and to all mens reaſon, ſeemeth too heauy and inportable, and withall endleſſe) that it preſſe mee not downe, but me vnto mee a light burthen, and a light yoke. And lend mee likewiſe ſtrength and ableneſſe, in putting to thy holy

arme and help to beare, it till (I through thy Godly help) shal with patience ouercome ỹ same; and that thou wouldest send to me a happy end, and hour of help, with grace Amen.

Rom. 8.

I am assured that the sufferings of this life are not worthy of the glory of God, which shall be shewed to vs.

HEer Saint Paul the Apostle puts all the miseries of mankinde together, what name soeuer they haue; All diseases, plagues, sicknesses, crosses and passions, and how heauy and great such woes

woes and miſeries doo ſæm vnto vs; and ſaith, If all the troubles of this world were heaped together, yet were all much too ſlight to bee compared to God's glory. Why wilt thou then cõplain ſo much of troubls and mans miſeries; It is but a little time: and then ſhall follow to euery Chriſtian Beleæuer, an vnmeaſurable and euerlaſting glozy.

Here in this life let no man think that it will bee better with him, as Chriſt himſelfe ſaith; In the world you ſhall haue troubles, &c. For wee are hær in the diuels houſe: if thou hold not with the hoſt thou ſhalt haue ſmall fauour in thy lodging. Many a one

thinks hee will go to another place, and flee away from the mischiefe: but whersoeuer he commeth, he findes the hoste at home. Lok what great dangers the Apostle Paul endured, as in his first Epistle to the Corinthians, and eleuenth Chapter: but, the hope of euerlasting life, and glory to come, caried him thorow, that with patience he ouercame all.

As it is true, that No eye hath seene, nor ear hath heard nor euer came into the heart of man, what ioyes, habitation, and glory is prepared for Christians, and shall bee reuealed vnto them:

So is it most certain, that they shall haue holy, cleare, im-

immortall and powerfull bodies; and therefore need not feare any humane miseries, death nor diuell. And all these great gifts shall they haue through Christ for euermore All shall bee Gods, and haue enough. A poor scabbed boy or wench, a poor scholar, a despised begger, &c. which put their trust in Christ, shal haue more, and bée more rich, than all the Emperors and Kings in this life: for, they shall possesse the euerlasting glory; in which the Lord Iesus Christ shall crowne them with his vnwithered Garland of honour, to euerlasting heauenly honour; as wée vse to set Garlands on for an honour. All worldly honour shall bée

but childrens play to such honour and glory: for, there shall the Christians in glory bee like the Son of GOD himself; yea, Lords ouer all tyrants and persecuters, ouer the holy Angels, who shall be their seruants, shall stand about them, and wait on them and shall in such honour and glory haue a merry, constant and quiet conscience: where no mis-fortune more shall ouerthrowe their ioyes, their euerlasting righteousnesse, innocency and saluation. Of which glory wee all should comfort our selues in all our afflictions: then may wee, through such hope, with patience ouercome the Crosse.

So doth Saint Peter comfort

for vs: You ſhall reioyce in the ſaluation, who were a ſmall time in ſorrow. Likewiſe S. Paul ſaith, 2 Cor. 4. Our ſmall and ſlight troubles cauſe to vs a farre more excellent and an eternall waight of glory: for, wee looke not vpon the viſible, but on the inuiſible things.

A Prayer.

O Deare and heauenly father, I acknowledge, that I, for my sins sake, haue well deserued all woes and miseries, wherein I do stick, besides euerlasting punishment. But I thank thée with all my heart, that thou hast (through Christ) redéemed me from such euerlasting woes; and do beléeue, that these my sorrowes and troubles are but smal, that vpon the same, shall follow to mee and all the faithfull, an euerlasting, and aboue al measure an exceeding glory.

I pray thée, that thou wilt preserue me in this por troublesome

blesome life, which is so full of woes and miseries, through comfort of thy holy Spirit in sure hope and patience, to thy everlasting honour and glory for thy deare Son Christ Jesus sake, his redemption, death, power, resurrection, life and glory, Amen.

Set thou thy cause on God indeed.
Hee will thee help in time of need.
For, he that God doth trust,
Speed well alwaies hee must.
Help thou, Lord God, every where;
The body heer, and the soule there.

A COMFORT against the fear and *terror of Death, and* the Graue;

BEING
An Exposition of Doctor
MARTIN LVTHER,
written a little before
his end.

LONDON,
Printed by *R. B.* for
Richard Thrale
1629.

An Exposition of D. MARTIN LVTHER, written a little before his end.

IOHN 8.

Verily, verily, I say vnto you, If any keep my word, he shall neuer see death.

HOW incredibly is this spoken, & against manifest and daily experience in that we see one carried away and buried!

Yet

yet it is true, when a man seeks after Gods Word with his heart, beleues on him, and vpon the same sleeps or dies; he sinks and goes hence, before he might see death, or beware thereof, and is for certain saued by the Word, in that hee beleeueth, and determineth to depart from hence. Therefore should we Christians not be afraid of death.

Iohn 5.

Verily, verily, I say vnto you, He that hears my word, and beleeues on him that sent me, shal haue euerlasting life, and not come into iudgement but shall passe through death into life.

This

THis may be called an excellent comfort, and ratified with a solemne Oath, That wee Christians, when wee onely beleeue in Iesus Christ, and that the Father sent him for our righteousnesse; then need we take no care for dying, nor bee afraid of damnation, but doo passe through this temporall death to euerlasting life: that is, so soone as we are dead before all mens eyes, wee are, in the twinkling of an eye, with God in euerlasting life. who would then feare to die; O vnbeliefe, O originall sinne, that thou shouldest so hardly beleeue so many Promises, so many Miracles, and such so-

ſolemne Oaths of the true Son of God, made vnto the Saints & children of Chriſt

Iohn 11.

I am the reſurrection and life. He that beléeueth on me, ſhall liue, although hee die: and who liueth and beléeueth on me, ſhall not die for euer.

IN this Saying, the Lord teacheth vs for what cauſe death is no death to vs, but a beginning of eternall life: for our Lord Ieſus Chriſt liueth and is the Reſurrection and the life, becauſe we are members of Chriſts Body, incorporated to him in holy Baptiſme.

Therefore

Therefore shall wee liue with him for euer, as sure as he our head liueth; onely because our life is hidden with Christ in GOD. But when Christ our life shall appeare, then shall wee also appeare with him in glory, Coloss. 3

O Lord, strengthen my faith.

1 Thes. 4.

For if we beleeue, that Iesus Christ is dead, and risen, so shal they which do sleep in Iesus Christ, be caried away with him, &c.

1. Cor. 11.

Behold, I tell you a mystery: we shall not all sleep.

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The

THE Holy Ghoſt hath a ſtrange ſpæch; who calleth that a Slæp, which the world nameth Dying; and the dead, ſlæping.

With theſe words doth the holy Ghoſt declare vnto vs in a familiar compariſon, that the death of Chriſtians is no death, but a life; and deſcribeth to vs the tempoꝛal death of the faithfull Chriſtians, after the friendlieſt manner.

Foꝛ, euen as there is no thing deare oꝛ pleaſanter to a ſicke body vpon the earth than a ſwæt ſlæp, when hee ſtretches himſelf in his body, and tumbles himſelf certaine times

times to and fro vpon his bed, and feeleth grife, as if a mans head did ake. But before he bee aware, a soft sleep falleth vpon him: there sleepeth hee, and knowes not how or when. Hee heareth nothing, nor knoweth hee any thing: hee sleepeth away both thundring and lightning; neither can he tell how long hee hath slept. When he awaketh, his wearinesse and sicknes is gone, and hee is as if hee were new born: which euery one hath tried oftentimes in his sleep. So, saith the Lord God, is it also with the death of euery Christian.

When wee haue wrought our selues weary vpon earth, and haue suffered and liued,

and

and often-times tolled our selues to and fro vpon our groning bedde, by reason of our bodily sickenes) for Christians must also, for their sinnefull flesh sake, haue their bodily sicknesse and griefe); then when, in the last combate, the sinfull flesh and blod is killed, and the heart hath yéelded it selfe prisoner, that wee may bee spunne new and holy (which is not done without griefe), a swéet sléep commeth vpon, vs where all griefe and afflictions doo cease. There a Christiã doth not knowe how he fell asléep: he is not aware of any death, nor knoweth hée of any, but liueth in the Lord GOD. And in this sléep shall wée

ſléepe out all ſinne, defects, miſeries, ſickneſſe, woes and neceſſities, and ſhall awake at the laſt Day, and riſe againe in a new, holy, ſpirituall, immortall, effectuall, and clarified body, and ſhall behold GOD and his glory face to face, and whole Chriſtendome in euerlaſting ioy. And although one haue ſlept fiue thouſand yéeres vnder the ground, it ſhall bée as if he had ſlept but one houre; as the Chriſtians in olde time were wont to deſcribe vnto children, and to the ſimple, with example of the 7 Sléepers. With theſe words ſhould we comfort our ſelues againſt the feare and bitterneſſe of death: whereas wée

also beléeue, and with Simeon do sing with peace & ioy, I hence depart: in Gods will my heart is comforted, being quiet and still; as God hath said, Death is my slæp, I am not afraid.

O Mercifull God and Father, I pray thée, through thy death and resurrection of thy Son, when I haue liued and groned mee weary, and that mine houre is comne; grant mee, O Lord, a swéete slæp, and take my soule into thy hands, Amen.

Dan. 12.

Many which haue slept vnder

vnder ỳ ground, shall awake some to euerlasting life, some to euerlasting reproofe and shame.

THe Prophet Daniel vseth heere to speake after an Euangelical manner, and calleth death also a sleepe. As Christ speaketh of ỳ illuminate Schoolmaisters daughter, The mayden is not dead, but sleepeth: And nameth Death, a sleepe. And without doubt the Holy Ghost had respect heere to the death and Resurrection of our Lord Iesus Christ, by whom all power is taken away from death Esay 25.

Therefore should we

Christians remember such friendly, kind, and comfortable speeches; That we speake not testingly of the death of them that sleepe, as the wicked and rude people do: He is gone into the old world: Hee is gone into the old Market: Hee is at Troes: His spoone is fallen downe: No, it is called, fallen asleep. S. Paul nameth it a departure, to bee dissolued; Saint Peter, to put off his Tabernacle, &c. But in what manner such sleepe is, can we not perceiue or vnderstand, more then of temporall sleepe know wee perfectly: As for example, In the mothers body, the mother knoweth nothing till it stirr: So we in-

bodily

bodily slæpe can doe nothing what can wee know of the slæpe of the Holy Ghost: But Christ instructeth vs that beleeue, of such slæpe Luke 20. They liue in God, saith hee.

And here it is to be noted, that not onely christians haue their slæpe, but the wicked also: but it is an vnlike slæpe, a soft and sweete slæpe, against an vnquiet and heauy slæpe. As when one is sicke he hardly sleepeth: but he which is in health sleepeth soundly. But the vngodly doe dreame alwaies of the diuell, as the Rich-man. Esay 66. Vermis eorum non morietur: But the christians do rest in Christ, quietly and

peaceable, like a little innocent childe, which often sleepeth so soundly (as a man saith) Like a yong Hare. The same did Dauid acknowledge, therefore saith he Psal. 4. I will lay me downe and sleepe quietly; for thou onely, O Lord, makest mee to dwell in safety.

From such sleepe shall bee also a waking to all them which beleeue on Christ, and haue holden w̄ his holy Word and Sacraments, and they shall bee comforted. They shall rise againe to euerlasting glory, and receiue the euerlasting garland of honour, the Heauenly, euerlasting & immortall crowne, and escape euerlasting iudge-

ment

ment and shame.

But the vngodly which haue done euill, forgotten the couenant of their Baptisme, and not beleeued on Christ, they shall awake to euerlasting reproofe and shame.

A faire similitude of both resurrections haue we, Gen. 40. on Ioseph, the Butler and Baker: They were all three laid in prison, and came to liberty againe, which signifieth the Resurrection. One of them was set free, came to honour and his Office againe: The other was also quit of his troubles, but commeth to the Gallowes: Ioseph signifieth our Lord Iesus Christ, who was also

put into this prison, but guiltlesse. The Butler signifieth all honest Christians which acknowledge their sins, and with hearty repentance and sorrow, haue beleeued on Christ: they shall at the latter day be placed with him in euerlasting glory. The Baker signifieth all the vngodly: they shall bee acquit of their prison (that is, their Graues) but to euerlasting damnation.

Surely, surely, the graue is a very soft resting bed for Christians, which the Lord Iesus hath before warmed for them, that they need not bee afraide thereof: Therein haue they a good, soft, and quiet sleepe. There shall they

they alwaies dreame of the Wine. For the Wine signifieth Christ; and the Grapes, the swéete doctrine of the holy Gospell, as in Mathew 7. appeareth. Doe men gather Grapes on Thornes? Iohn 15. Ego sum vitis vera, &c. There dreame the Christians in death and Graue, alwaies on the Lord Iesus Christ, and of his swéete Doctrine. And in such soft dreames rest they so soft; that they thinke many thousand yeares bee as though they had scantly slept an houre.

But the Baker (that is the vngodly) dreameth alwaies of the Diuell, and how the birds doe eate his

Bread out of the Basket The Birds are the Diuels, which eate away Gods word from him: Such eating and gnawing must they feele for euer, whereof wee haue a similitude, which our Elders fained of Prometheus, that the Eagle did eate out his heart, and the heart did grow within him againe, and, the eating neuer had end. The same doe the wicked feele truely as the woefull tragedy of the Rich-man sheweth.

That there are two resurrections, whereby all men may direct themselues, God causeth to bee preached vnto vs in the time of Grace: Therefore, whosoeuer will

escape

eſcape ſuch euerlaſting gnaw ing eating conſciences, hel- liſh paine and torment, let him take hold of the ſweete doctrine of the Holy Gospell and in the Sacraments, put therewith comfort into his heart, truſt, and beleeue, as Gods word doth plentifully ſhew him; for ſo it muſt bee, as Christ very comfortably promiſeth, Mark. 16. Whoſo- euer beleeueth, and is bapti- zed, ſhall be ſaued, Amen.

A Prayer.

O Euerlasting GOD and Father, which art not a God of the dead, but of the liuing: For in thee doe all they liue, which rest vnder the Earth in their chambers.

Wee pray thy fatherly goodnesse, that thou wilt not let the thinking of death, or of his sting, be a feare vnto vs; but wilt through grace of thy holy Spirit, keepe vs in the right faith of thy deere Sonne, who is the truth and life, and giue vs a good conscience, that wee may liue Christianly, and depart happily out of this vale of misery,

rie; ſleepe in peace and ioy, and reſt quietly, vntill thou open our Graues; and thorough the ſound of the trumpet, be awaked againe to life through Jeſus Chriſt our Lord, Amen.

1. Cor. 15.

It is ſowed a naturall body, &c.

HEere the Holy Ghoſt vſeth another word, and calleth Dying: To be ſowed which is a friendly ſimilitude: wee are the Wheatcornes (as Chriſt himſelfe ſaith Ioh. 12.) now is the ſeed which ỹ huſbandman ſoweth glory

glory, and bring forth much fruit, whereon God the holy Trinitie shall haue euerlasting ioy and pleasure. Therefore should wee not be afraid of death.

A Prayer.

O Lord Iesus Christ, come and saue vs and our Children in thy Churchyard, that wee neuer néede to bée afraide for any trouble, néede, warres, or hearts sorrow, Amen.

Luke

Luke 2.
The old man Simeon
ſingeth.

Lord, now letteſt thou thy Seruant depart in peace.

THis olde Chriſtian Simeon calleth Death, a Departing in Peace, which is alſo the ſaying of the Holy Ghoſt: for there is nothing in our whole body vpon earth, but vnreſtfulneſſe and diſquietneſſe, one after another. But when we, our Lord and GOD, ſhall goe out of this vale of miſerie, and come into our euerlaſting Countrey, then come we vnto Peace. What man would not then

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once

once haue all such peace and rest?

Philip. 1.

I desire to depart, or to bee dissolued, and to bee with Christ; which is also much better.

HEere Saint Paul calleth Death, A Dissoluing or a departure: for heere we are bound to sinnefull flesh, to paines and labour, and cannot sooner bee quit thereof, then through the happie houre.

2. Pet. 1.

I know that I shall quickly put off my Tabernacle.

Saint

Saint Peter nameth Death here, the going out of a poore, ruinated, sinfull, and wofull Habitation, and to be removed into a glorious paradise, or to put off an olde worne gowne, & to put on an immortall and heauenly apparell, whereof we ought by good reason to reioyce.

Esay 26.

Go hence (my people) into a chamber, and shut the doore after thee: hide thee a while till the indignation bee ouer past.

Esay 57.

The righteous are plucked away from their misfor-

tune;

tune, and they which haue wandzed righteously, do come into peace, and rest in their chambers.

HOW friendly and ioyfully speaketh the Holy Ghost of the death of Christians, and giueth the same fiue beautifull names!

First, Dying, hee calleth, Going into a Chamber, to goe into a pleasant Parlour as often-times a man buildeth a pleasant room for himselfe, where he would willingly bee alone, and be quiet from his children and household.

Secondly, he nameth death hiding one a while, till Gods wrath and punishment bee ouerpast

uerpaſt, as when one ſtands vnderneath for foule weather or hideth his daughter, when an army paſſes thorow, ſo doth the Lord God lay vs vp, that no miſfortune hurt vs.

Thirdly, Death is called, plucking away from miſfortune: for when GOD will punish the World for their ſinnes, hee taketh firſt his Chriſtians away, gathereth them together, remoueth them into a place of ſafetie, that they be not hurt.

Fourthly, it is called, Departing in peace, as Simeon did.

Fiftly, Reſting in their chambers: for elſe vpon earth will be ſmall reſt or peace.

But

But the Graue of the Christians hée calleth our chambers and resting beds, wherein no man shall disquiet vs, or awake vs, nor any man can driue vs out.

There would many a one also haue gladly a resting chamber vpon Earth, and buildeth often with great charges in quiet places, euen where hee heareth no knocking or running, especially when hée is sick; but all is to no effect, for on Earth is no such sléeping chamber to bee had: wee are awaked with care, sorrow, néed, woyld, and Diuell.

So are our chambers vpon earth but hired chambers: although wée haue bought

bought them, wee know not when wee shall goe forth of them. But the Chambers in the Church-yard are quiet, and our owne. There shall no care, sickenesse, nor Diuell make vs vnquiet, neyther shall anie man driue vs out till the Lord Iesus awake vs to euerlasting life.

This is comfortably and ioyfully spoken of the death of Christians, and of the Graue: He that beleeueth it will bee glad from his heart for the houre.

Philip. 1.

Christ is my life, and death is my gaines.

Saint Paul giueth Death heere a fayre name, his grea-

greatest and best gaines: for there he layeth in exchange a mortall, needfull, defective sinnefull, weake, sicke, and imperfect body, and taketh for the same againe, for vsury and gaines, an euerlasting, immortall, holy, strong, and spirituall body, which may be called a Gaines: who would be afraide to die?

Psal. 116.

The death of his Saints is precious in the sight of the Lord.

BEfore the world and our fiue Senses, nothing is more horrible nor terrible yea, nor more dishonourable, then death, and a dead body.

But

But before the face of Almightie God, the Death of Christians is the fairest Relique.

Gen. 15.

God saith to Abraham, Thou shalt goe to thy Fathers with peace.

HEere God himselfe named Death, a going home into his country, and to come to his Parents and Friends; and withall, vpon the iourney to be conducted with peace.

As a childe that hath beene long amongst strangers, reioyceth in his heart, that he may once goe home, so should wee also reioyce, when our deaths

deaths houre approacheth, that we may goe home into our euerlasting Country, and with all christendome, haue an euerlasting Nuptiall day and ioy.

Genes. 25.

Abraham was gathered to his people.

SO doth the Holy-Ghost speak of Abrahams death For heere on earth wee are among a sort of euill degenerated people, with whom we shall be plagued and martyred; as the children of Israel were of the Ægiptians and of their Lake-masters.

This Sentence of holie Scrip-

Scripture, should we conceiue and keepe: wherewith we may in dangerous times learne to prepare vs, and to comfort our selues and pray with our hearts for an happy houre.

And when we see death before our eyes, or thinke therof, not to be afraide.

Upon these sentences out of holy Scripture, haue the honest Christians alwaies had goodly words, wherewith they haue comforted themselues against Death. Of which wee will rehearse some.

Cicely, a godly Christian woman of Rome, when her kindred would perswade her she should deny our Lord Iesus

sus Christ, and what she did meane to make such light account of her body and life, the highest treasure & best pawn we haue? She answered, If it had concerned only our life wee would not willingly lose it. But I beleeue another better life, which lasteth for euer, of which IESUS CHRIST hath preached vnto vs.

This true Martyr and confessor of the true Christian faith, did take holde on the right comfort. Shee was not afraid of the horrible Death: for, shee knew, that this temporall Death was a beginning of euerlasting life.

Item, whereas wee Chri-

stians

stians doo say and confesse, Miseria hominis moritur, non homo: that is, of a Christian dieth nothing but his warres and miseries: hee dieth not. And it is true. No joyfuller houre can happen unto us Christians upon earth than the happy houre of death: for even in the twinkling of an eye, all our woes and miseries doo cease, and everlasting rest and salvation begins. O Lord Jesus Christ, help, that my faith diminish not.

Also we read of an old father which prayed every day, O Lord, let mee die, that I may cease to die any more.

For, while we live in this world, wee feele every day

incessantly, deaths sting and sicknesse: but when we are dead in the sight of the world then doo we first liue, and do neuer feel any more either danger or death. For our temporall death is an end of death, and a beginning of life.

Item, whereas the Christian saith, Without the knowledge of Christ, death is the punishment of sinne, but with the knowledge of Christ, death is a remedy of sinne: that is, although it be true, that the temporall and, eternall death be a punishment of sinne, Genesis 3. and sheweth vs GOD'S wrathfull indignation, Psalm. 90. yet whosoeuer acknowledgeth

ledgeth Christ, to him is temporall death the best remedy, for sinne; whereby finally sin is scoured quite out of our flesh and blood, body and soule, that we neuer sinn more.

Therefore wee should (by good reason) be glad of death, that wee may bee once rid of that shamefull sinne, wherewith wee are plagued and tormented day and night: as Saint Paul crieth out ouer this prosecuting sinne, Romans 7.

Now, as honest Christians haue out of Gods Word, for their comfort, spoken friendly and familiarly of death: so haue they also giuen comfortable names to

the Graues and to burials.

Prudentius doth call the Graue, Our Lord God's Jewell-house; wherein hee hath his deare Gold and Reliques, and halloweth the Ashes and Bones of his Christians, and will at the last Day demand them againe by waight.

The Holy Scripture nameth the Buriall-place, A House of the Liuing, who dwell there aliue indeed. All other dwellings vpon earth (although they bee built of pure Cypresse and Marble) are but Pest-houses, where men do sicken and die. Onely the Graues of Christians are the Houses of the Liuing.

The

The Latine Church calls the Church-yard, A sleeping house. The Dutchmen call it Gods Field, wherein God soweth vs, as hath been said before.

Besides all these, Christ our Lord was buried: hee hath hallowed and warmed the graue for vs, and left his linnen clothes therein. And the holy Angels dwell in the graue, doo watch and kéep vs in our resting bed.

Now, he that is so instructed in Gods Word, and beléeueth, desireth from his hart to bee out of his groning bed of sorrow, and to bee in his resting bed.

Whereupon, the Lord Jesus Christ help vs, through

grace of thy holy Spirit, Amen.

Rom. 14.

Whether I liue or die, I am the Lords.

A Prayer.

O Lord Iesus Christ, all they which are baptized in thee, are baptized in thy death. I am baptized in thee, therefore am I also baptized in thy death. I will with thy help die merrily and willingly; hoping, that as I haue bin partaker of thy troubles, I shall be also partaker of thy glory.

O Lord Iesus Christ, thou hast

haſt prayed vpon the Crosse, Father, forgiue them: So, Lord, do I forgiue all that haue done againſt mee, that thou maiſt pardon mee of all my ſinnes.

O Lord Jeſus Chriſt, thou haſt called vpon the Crosse, My God, my God; why haſt thou forſaken mee? Lord leaue mee not at the point of death.

O Lord, thou haſt ſaid vpon the crosse, Father, into thy hands I commend my ſpirit: euen ſo, Lord, do I commend my poore ſoule into thy hands Amen.

Pſalm 31.

Into thy hands I commit my Spirit: thou haſt redee-

med mee, O Lord GOD of truth.

An Epitaph of Casper Huberin.

Oh a sinner!
Borne, aliue, and dead am I.

Christ my Lord,
Renew, forgiue, and wake me vp.
I am faithfull.
Preserue, make cleare, and saue me.

Psalme 4.

I layd me downe and slept quietly, for thou onely (O Lord) helpest me, that I dwel in safetie.

How

How wee in the euerlasting life to come, shall see and know one another.

I beléeue a resurrection of the flesh and an euerlasting life.

WHen one preacheth of the resurrection of the dead, and hath heard how the dead dw rise; there ariseth a question among many; If wee also, in the euerlasting life to come, shall know one another, as we doe héer? Of the Resurrection is no doubt; thereof are wee certaine enough: and withall we know, that if any haue a defect or

want on his body that he halted, were lame, or a Cripple, and had not all his limbs, the same shall be all taken away in the resurrection of the dead, and shall bee altogether whole, and haue all his members wholly. But shall wee in another life know one another; Hærto dw the learned men giue this answer: Yea, wee shall knowe one another there. Seeing that God will make the whole man aliue againe with flesh and bones, shall knowledge and memory be gone; Nothing at all.

Therefore shall you hear learne, that wee shall knowe all; not onely those which we now know, but those which wee knew not, nor in our life time

time had euer seen, the same shall we see, and knowe how to call them, and they vs againe.

The Learned also do say, that the Christians shall not onely knowe one another but the vngodly also: and the wicked shall knowe them whom they haue heere oppressed and persecuted, Sapience chap. 5. There shall the wicked say with repentance, Are not these they whom wee haue mocked? Oh how are they now reckoned among the children of God!

I. Testimony of Scripture.

THe first proofe they take from Adam. You know, that God made Heauen and Earth, with all ẏ Creatures: and Adam was made last of all. Then GOD let all the Beasts passe by him: and when he saw them, he knew euery Beast and his property, and gaue to euery Beast his name according to his property. As Adam now named them, so must they bee called at this present day. If Adam then in the naturall body, and before the Fall, had such sharp eyes, that he could see the Beasts in his heart; (as for example, what the nature

ture and property of ỳ Stock is, which hath a naturall born loue to the old ones that haue brought her vp: shall not we much more in the new spirituall body, which shall beare the Image of Christ, bee a thousand times wiser, and knowe all? This is a right good argument.

The II. Argument.

THis is like the first, that Adam knew Eue so soone as God brought her to him, when hee had made her of his ribs, before GOD saide one word vnto him. There it is rightly said, Ille est felix, qui potuit rerum cognoscere causas

cauſas. Therefore ſaid Adam (according vnto the Hebrew ſpeech) This is mercifulnes: ſhe ſhall haue a true hart, and ſhall be called Woman, &c.

Whil'ſt Adam in his naturall life had ſuch ſharp eies, ſhall wee not much more in the ſpirituall and euerlaſting life, haue much ſharper eies that wee know one another, and alſo thoſe which in this life we haue not knowne: I cannot finde any thought in me to withdraw it from mée, that it ſhould not be.

The III. Argument.

THe third proof they take from Chriſt, when Mary Mag-

Magdalen mette him in the garden, who (being yet in her sinnefull body) did quickly knowe him by his speech, and likewise the Apostles also: much more shall wee knowe one another, when wee shall haue pure clarified eies.

The IIII. Argument.

CHrist laieth before vs ye Richman and poor Lazarus, which is no similitude, but a true history acted; although it be wonderfull and strange vnto vs, that in another life they shall both know one another.

In brief: There shall be a right perfect knowledge, that wee shall also knowe the high

high Maiesty of God, and see him face to face, as Iob comforteth himself, chapter 19. I shall see God in my flesh.

Such knowledge shal happen vnto vs, as the custome was in old time amongst our Elders, when they kept the hallowing of their Church, when all the friends and kinred came together once in a yéer, which had in a long time before not séen one another, as they vse often at Easter and Christmasse to visit their good friends. There are they knowne amongst the kinred: Is not that my Vncle; Is not this my Aunt; Are not these also my cousines and friends; So that they knowe one another with great ioy.

Then

Then know, that at the later Day shall be the right renewedday, that right Church Holy-day shall begin; where all Christendome shall come together, make themselues knowne one to another, and shall haue an euerlasting Church-Feast, a perpetuall Easter-Feast, and a day of eternall ioy.

These things should a Christian remember: for, they serue to this end, that many a one may bee comforted therewith, when he must depart from a good Friend, Father or Mother, Brother or Sister, goeth far off, and knoweth not at his returne if hee shall finde them in health Or else in the time of mortality,

tality, when we should depart one from another, then may one comfort himself in thinking thus: I shall not yet lose him altogether: I know, that our Lord God hath appointed a Church-holy-day, where my dearest children, brethren sisters & good friends, come to mee again: there will wee consult together for euer.

The same is a notable comfort, when his father, mother and kinred be dead, that hee be not discouraged, but know that they be but gone before him. And therefore it is called thus:

Coming again makes me sure
That I esteem not departure.

A Prayer.

O LORD Jesus Christ which art the conductor of life, thou through thy death hast ouercome euerlasting death in victory, made sin & death to be nothing, and confirmest with a double oath, that we which keepe thy word stedfastly in our hearts, shall not see death eternally; dost comfort and promise to vs thy faithfull, that we shall be for euer in the height of ioy and saluation where thou art.

Therefore wee pray thee from our hearts, O Lord Jesus Christ, that thou wilt, through the grace of thy holy Spirit,

Spirit, preſerue vs cõſtantly in ſuch faith, that thy Kingdome may quickly come, that wee may bee deliuered out of this vale of miſery, that wee and our faithfull Children, Parents, Brethren and Siſters, all our kinsfolke, and all godly people (through thy ſpirituall grace) may bee brought one to another, as thou didſt bring to the widow of Naim, her dear ſon in bodily maner. That thou wouldeſt alſo (as thy Word comforteth) graciouſly grant, that as Adam in the ſtate of innocency knew Eue, of whom he before did know nothing; and as thou, after thy holy reſurrection, didſt make thy ſelf knowne, we likewiſe may ſee

and

and know one another in the
highest ioy of thy saluation,
and to thy laud & praise, may
consult together euerla-
stingly, Amen, Lord
Jesus Christ,
Amen.

Heer after follow godly Sayings and Prayers, taken out of the Pſalmes of Dauid, to be vſed in the extreme neceſſity of death.

O LORD, rebuke me not in thy Indignation: neither chaſten thou mee in thy heauy diſpleaſure.

Haue mercy vpon mee, O

LORD

Lord, for I am weake: my ſoule alſo is ſore troubled, but Lord, how long;

Turne thee, O Lord, and deliuer my ſoule. O ſaue me for thy mercies ſake.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

Haue mercy vpon me, O Lord: conſider the trouble which I ſuffer of them that hate me, thou that liftest me vppe from the very gates of death.

O Lord, thou art hee that took mee out of my mothers womb: thou waſt my hope, when I hanged yet vpon my mothers breſts.

Go not from me then: for, trou-

trouble is hard at hand, and there is none to helpe mee.

I am powred out like water: all my bones are out of ioynt: my heart, in the midst of my body, is euen like melting ware.

My strength is dried vp like a potsherd, my tongue cleaueth to my gummes: but be not thou farre from me, O Lord, thou art my succour, haste thee to helpe me.

Tarry not long (O Lord) for I am very faint.

Quicken my soule (O Lord) and bring me forth in the way of righteousnesse, for thy names sake.

Vnto thee (O Lord) I lift my soule, my God, I trust in thee. O let me not be confounded

founded, lest mine enemies triumph ouer me. For all they that hope in thee, shall not be ashamed.

Thou art the God of my saluation.

Call to remembrance thy tender mercies, & thy louing kindnesses, which haue euer beene of olde.

Remember not the sinns and offences of my youth, but according vnto thy mercie think vpon mee (O Lord) for thy goodnes.

For thy Names sake (O Lord) be mercifull vnto my sinne, for it is great.

Turne thee vnto me, and haue mercie vpon me, for I am desolate and oppressed.

The sorrowes of my heart

are great. O bring me out of my troubles.

Looke vpon mine aduersitie and miserie, and forgiue me all my sinnes.

O keep my soule, and deliuer mee: let mee not be confounded, for I haue put my trust in thee.

The Lord is my light, and my saluation: whome then should I feare;

The Lord is the strength of my life: of whom then should I bee afraid;

Though an hoast of men were laide against mee, yet shall not my heart be afraid: and though there rose vp war against mee, yet will I trust in him.

O hide not thou thy face from

from me, cast not thy seruant off in displeasure.

Thou art my succour, leaue me not, neither forsake me, O God my Sauiour.

The Lord is my strength and my shield: my heart hopeth in him.

In thee, O Lord, is my trust: let mee neuer be put to confusion.

Bowe downe thine eare to mee, mak haste to deliuer mee.

Thou art my strong hold, and my castle, O be thou my guide, and leade mee for thy Names sake.

Into thy hands I commend my spirit: deliuer me (O Lord God of truth).

O Lord, consider my

trouble, and know my Soule in aduerſitie.

My hope is in thee (O Lord) thou art my God.

Shew mee the light of thy countenance, helpe me for thy mercies ſake.

Let mee not be confounded (O Lord) for I call vpon thee.

Thou art my defence, in the trouble that is come about mee: O compaſſe thou me about alſo with the ioy of deliuerance.

Striue thou with them (O Lord) that ſtriue with mee, fight thou againſt them that fight againſt mee, and ſtand vp to helpe me.

Awake, Lord, and ſtand vp: auenge thou my cauſe, my

my God and my Lord.

Thou art my helper and redeemer, mak no long tarrying, O my God.

Arise, O Lord, help me, and deliuer mee for thy mercies sake.

Haue mercie vpon me, (O Lord) after thy goodnesse, and according to thy great mercies do away mine offences. For I acknowledge my faults, and my sinne is euer before me.

Against thée onely haue I sinned, and done euill in thy sight.

Cast mee not away from thy presence.

heare my prayer, O Lord, and hide not thy self from my petition. Take heed vnto

mee, and heare me, and preserue my soule.

Fearefulnesse and trembling are come vpon mee, and an horrible dread hath ouerwhelmed me.

Bee mercifull vnto me (O God) bee mercifull vnto me, for my soule trusteth in thee, and vnder the shadow of thy wings shall be my refuge.

Heare my crying) O God) giue heede vnto my prayer: for thou art my hope, a strong Tower for mee against the enemy.

Take mee out of the myre, that I sinke not.

Heare mee (O Lord) and, turne thee vnto me, according vnto thy great mercie.

I am poore, and in misery

rie, haſte thee O God for to helpe mee: For thou art my helpe, my Redæmer and my God: oh make no long tarrying.

In thee (O Lord) is my truſt, let me neuer bee put to confuſion: For thou art the thing that I long for, thou art my hope euen from my youth.

Forſak mee not, O Lord, when my ſtrength fayleth mee: for mine enemies that lay waite for my ſoule take their counſell together.

Go not farre from mée, O my God: my God, haſt thée to helpe mee.

O remember not mine iniquities, but haue mercy vpon me, and that ſoone.

Helpe me (O Lord my Sauiour) for the glorie of thy Name: O deliuer mee, and forgiue mee my sinnes for thy Names sake.

Comfort the soule of thy seruant: for thou Lord art good and gracious, and of great mercie vnto all them that call vpon thee.

In the time of trouble I call vpon thee, turne to me haue mercie vpon mee, giue thy strength to thy seruant.

Thou (O Lord God) art full of compassion, and mercie, long-suffering, great in goodnesse and truth.

The snares of death compassed me round about, the paines of hell gat holde vpon me.

I found trouble and heauinesse: O Lord deliuer my soule.

Thy mercy (O Lord) endureth for euer: despise not the worke of thine owne hands.

Enter not into Iudgement with thy seruant (O Lord) for in thy sight shall no man liuing bee iustified.

Bring my soule out of trouble, for I am thy seruant.

A Prayer.

O My God, my Lord, and Father, now shewe vnto my poore soule, that she may perceiue, that thou art my strong rock, castle, shield, tower, defence, hope, succour, refuge, defender and goodnes that I in this great trouble for mine enemies, through thy godly grace, helpe and assistance, may bee preserued. Lord, in thee I put my trust, let me not put to confusion. Into thy hands I commend my spirit: deliuer mee, Lord God of truth, Amen.

A Prayer.

O Father, receiue againe the thing which thou hast created. O Sonne, receiue the thing which thou hast gouerned. O holy Ghost fetch the thing which thou so bountifully hast preserued. Three persons and one verie God, I beseech you remember not mine offenses for euer For I crie, Lord God and Father, mercie. Lord God Sonne, mercy. Lord God Holy Ghost mercie, Amen.

When

When thou departest from a sicke person, say vnto him.

IN your trouble and necessitie, call vnto the Lord, & crie vnto your God, and he will heare your voice, and your crying commeth before him in his eares: And God which calleth you vnto his eternall glory by Christ Iesu shall his owne selfe, after you haue suffered a little affliction, make you perfect, shall settle, strength, stablish and saue you. To him bee glory and dominion for euer and euer.

FINIS.

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